

Christian Education

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EDITORIAL

PRESIDENT COOLIDGE ON CHRISTIAN EDUCATION

We take pleasure in introducing the President of the United States who will define the purpose of Christian education and of the Council of Church Boards of Education.

This definition was given at the 150th anniversary of the founding of Phillips Academy, Andover, Mass., but it is equally applicable here. Of the founders of Andover he says:

While careful provision was made to increase the intellectual power of the students, even greater emphasis was placed on increasing their moral power. The attention of the master was especially directed to the fact that "knowledge without goodness is dangerous," and he was charged constantly to instruct the students in the precepts of the Christian religion.

Mr. Coolidge then proceeds in more general terms:

Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or provide them with adequate support.

For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society.

For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded but to man and to God.

A NEW LITERATURE

The three notable addresses by Professor James Moffat, President Bernard I. Bell and Bishop Francis J. McConnell which appear in this issue of CHRISTIAN EDUCATION were delivered at the annual meeting of the Council at Atlantic City last January.

The mass meeting at which these illuminating addresses were delivered constituted one of a notable series upon religion and education, for which the Council has been responsible, held in New York, Chicago, and Atlantic City during the past five years. On each occasion three prominent churchmen or leaders in higher education, have contributed to a fresh examination of the reciprocal obligations of the churches and the colleges for the religious development of American faculties and students. Taken together, these addresses constitute the best literature that has been produced on this subject. No one can say how much of the lively interest in these vital problems evident among the institutions today is due to these mass meetings and the publication of their proceedings.

If the conference proposed by the Federal Council of Churches composed of responsible leaders of our several denominational and interdenominational bodies to consider these matters should eventuate, this literature will be the textbook *par excellence*, for the conferees. The brilliant authors of the series of papers published in CHRISTIAN EDUCATION are: Doctors Moffat, Bell, McConnell, Thomas Nicholson, James H. Ryan, William O. Thompson, Albert Parker Fitch, Herbert E. Hawkes, E. B. Bryan, Kenyon Butterfield, Walter A. Jessup, Harry M. Gage, Gerson B. Levi, Charles A. Richmond, Joseph Fort Newton, and the late Marion Leroy Burton.

The Council of Church Boards of Education has furnished not only great speakers in this series of mass meetings but, what is equally important, great audiences consisting of the largest number of college and university officials who ever come together in this country. It has been a process of educating the educators and the churchmen. It is safe to say that without this series of discussions the Princeton Conference of 1928 would not have been possible.

This issue of CHRISTIAN EDUCATION also presents significant papers by Vice-President Edmund D. Soper, of Duke University, Professor William Clayton Bower, of the Divinity School of The University of Chicago, and Professor Daniel J. Fleming, of Union Theological Seminary on the college preparation of Christian teachers, ministers and missionaries.

WITH THE UNIVERSITY COMMITTEE

The University Committee of the Council held an all-day session on May 14 in the beautiful People's Church of the Michigan State College at East Lansing. This church represents one of the most interesting cooperative enterprises within the range of the Council's work. It is the center of remarkable activities in which the faculty and students of the college participate in great numbers and with much earnestness. The church auditorium, with a capacity of 1200, is always well filled at the Sunday morning meeting for worship, and is often crowded. The Reverend N. A. McCune, pastor, is a preacher of great power. The students make the church the headquarters of many phases of their religious life. On the whole, it is a model piece of work. Mr. R. B. Weaver, university pastor representing several denominations, whose work has been eminently successful, has been granted a year's leave of absence for next year. Much of his work will be temporarily cared for by Miss Neva Lovewell, the efficient secretary of the Young Women's Christian Association.

The University Committee passed in review the work at the various cooperative points throughout the country, perfected the personnel plans for the summer Christian Association Conferences and outlined some of the other phases of its complicated work. It is attempting to carry on as best it may during the enforced absence in Europe for health reasons of the Council's University Secretary, Dr. O. D. Foster.

Most gratifying plans were announced for the Association student conferences, especially at Geneva, Northfield, Eaglesmere and Blue Ridge.* These are distinctively Association con-

*The Board assignments for the Student Conferences are as follows: Blue Ridge, Drs. Sweets and Culbreth; Estes Park, Dr. Sanderson, with the cooperation of Dr. Todd and Mr. Glenn; Lake Geneva, Dr. Lampe; Hollister, Dr. Wharton; Eaglesmere, Mrs. Foster and Mr. Lovell; Northfield, Mr. Stock.

ferences, not church conferences, and yet through the courtesy of the Associations the church representatives not only have been asked as members of the set-up committees to help make the programs but in the conferences to lead in the half-hour daily periods of worship, in the discussions of the church project groups, and in the communion services. They are represented also on the administrative committees which meet day by day during the sessions of each conference. The church representatives enjoy also all the helpful personal contacts growing out of these intimate associations. The summer student conferences constitute another fine example of Christian cooperation.

The Reverend William L. Young, interdenominational student pastor at the State University of Montana, is resigning in order to give full time from September, 1928, to the school of religion there. This school has the earnest support of Chancellor Brannon and President Clapp. It will demonstrate a vital function of united Protestantism on the campus of this virile university. Mr. Young has been markedly successful as a student pastor. An effort is being made to find a worthy successor.

PLANS FOR THE ANNUAL MEETING, 1929

At recent meetings of the Executive Committee of the Council, plans have been more fully developed for the Chattanooga annual meeting, in January, 1929. The Editor reported enthusiastic conferences in Chicago and Louisville, where setting-up meetings have been held. The Council of Church Boards of Education, the Board of Education of the United Lutheran Church, and the Association of American Colleges have definitely selected "The College Teacher" as their general theme. Dr. Rufus M. Weaver, General Secretary of the Board of Education of the Southern Baptist Convention, since discontinued by the Convention, was an active participant in the Louisville conference. Many Southern Baptist colleges will undoubtedly be represented at Chattanooga.

AMONG THE COLLEGES

The President and Trustees of *Marietta College* are making careful preparations for the celebration of the centennial anniversary of that institution which occurs a few years hence. A

special meeting of the Board of Trustees has been called during Commencement week to consider the suggestions and recommendations growing out of a careful study of that institution just completed by this office.

The *Occidental College* report by the Executive Secretary of the Council, appears in the June issue of the Association of American Colleges BULLETIN. President Bird furnishes a bill of particulars showing the progress the college has made since the preliminary manuscript was presented to the Occidental trustees more than a year ago. Seldom has any college survey had so many and extensive benefits credited to it.

The study of *the thirteen colleges of Minnesota*, prepared in the Council office some months ago, to which editorial reference has been made before, appears also in the June issue of the BULLETIN. These colleges united in asking the writer to visit them and answer the question as to what had been their contribution to the welfare of the state and society. The investigation disclosed the remarkable extent to which the maintenance of liberal education in Minnesota and the development of the distinctively Christian ideals of education and life are in the hands of the six Catholic and seven Protestant colleges of the state.

Dr. Willard Dayton Brown, General Secretary of the Board of Education of the Reformed Church in America, is presenting to the General Synod of that Church, which is being held in New York this month, a synopsis of the findings of the Council's study of its educational institutions of secondary and college rank. Just as the Trustees of Marietta College propose to utilize our survey of that institution in connection with its one hundredth anniversary, so the Reformed Church—for the study by the Council of Church Boards of Education was authorized by the General Synod in 1927—is making the report on its schools and colleges a feature of its 300th anniversary. Dr. Brown urges the Synod to rally to the support of these institutions and meet their urgent needs as pointed out in the report.

At the joint request of the Department of Religious Education of the Protestant Episcopal Church, and the presidents of Hobart, Kenyon, Saint Stephen's, Trinity Colleges, and the University of the South, a study of these institutions is now being

made by the Council with especial reference to their contribution to the religious life and work of the Episcopal Church.

CHURCH AND SCHOOL MERGERS

The annual meeting this year at Richmond, Va., of the Southern Convention of the Christian Church was a history making occasion. It was characterized by the unanimously favorable consideration of three important mergers. The first had to do with the proposed union of the Christian and Congregational churches; the second with the merger of Elon College (Christian), and Atlanta Theological Seminary (Congregational); and the third with the merger of Piedmont College (Congregational), and Bethlehem Junior College (Christian). The carefully made plans for the union of Elon College and Atlanta Theological Seminary were approved. The Seminary is to be moved to Elon and is to become the Union School of Religion, to operate in Elon's well known Christian education building, and to devote its program dominantly to the education of rural ministers. The proposed union of the Christian and Congregational Churches was favorably recommended to the national meetings of the two bodies. The Piedmont-Bethlehem merger was approved in principle. Official representatives of Congregational churches and institutions were present to participate as principals in these three weddings. There were many bouquets and other expressions of good wishes for a happy future.

Another important church union under consideration is that between the Congregational Churches and those of the Disciples of Christ. The New York State Association of the Congregational Churches and the State Association of the Disciples brotherhood held simultaneously at Syracuse had a number of concurrent sessions looking ultimately to a united church. The Christians in the South are proposing as their temporary name the Congregational-Christian Church. They stand ready to yield gladly to a more inclusive name as soon as other denominational unions give rise to the need.

A joint committee of the Home Missions Council and the Council of Church Boards of Education has been planning an interdenominational training school for Christian workers, with special reference to Spanish speaking students, to be inaugurated

this fall at the State Agricultural College of New Mexico at Mesilla Park, Las Cruces. The Presbyterian Board of National Missions and the Board of Christian Education of the Presbyterian Church U. S. A., are taking the lead in making contributions to the support of the work, and it is expected other religious groups will join them. Mr. Paul Buchholz, during the past year a graduate student at Columbia University, who has had much experience in the Spanish-American field, is to be the director of the work.

A NEW DEPARTMENT FOR BIBLE TEACHERS

We are gratified to present for his initial bow to *Christian Education* readers, Professor Ismar J. Peritz, of Syracuse University, who with the first issue of the twelfth volume becomes our editorial representative of the National Association of Biblical Instructors in Schools and Colleges.—R. L. K.

DR. STONEWALL ANDERSON

Just as this issue of CHRISTIAN EDUCATION is closed for the press the sad news reaches us of the sudden death on June 8 of Dr. Stonewall Anderson, General Secretary of the Board of Education of the Methodist Episcopal Church, South. The officers and members of the Council share in the sense of grief and personal loss that has come to his many friends and colleagues, and extend heartfelt sympathy to the stricken family.

Dr. Anderson served the Board of Education of his Church for eighteen years and has left an abiding impress upon the educational development of the South. He was born in Helena, Ark., in 1864, served in the pastorate and as presiding elder in that state, and as President of Hendrix College from 1902-1910, when he became Secretary of the Board of Education.

Dr. Anderson was a charter member of the Council of Church Boards of Education, being one of the group of Board Secretaries that gathered in New York, February 17, 1911, at the call of Bishop (then Secretary) Thomas Nicholson of the Methodist Episcopal Church, to formulate plans for united activity. Dr. Anderson has given generously of his time and strength to the work of the Council and was its president in 1923. He will be greatly missed in its counsels.

R. L. K.

ANNOUNCING THE DEPARTMENT OF BIBLICAL INSTRUCTION

PROFESSOR ISMAR J. PERITZ, Syracuse University

The program is to inaugurate with the October number **CHRISTIAN EDUCATION**'s new Department of Biblical Instruction as the official organ of the National Association of Biblical Instructors.

What we may hope that this new step will do is to give concrete form to our corporate existence; to furnish the means of making permanent contributions to the solution of our varied problems relating to the material, method, and object of Biblical instruction; to unite us in the bonds of a national organization; to inspire us with confidence in our specific mission; to give us the larger audience; to bring us standing, prestige, and add weight to the recommendations that we have to make to the educational world.

But the editor of this department must not be expected to make bricks without straw. The success of the undertaking will depend upon the cooperation of the members of the Association and others who have at heart the cause of the Bible in education. We herewith send forth a call for service in this part of the Biblical field. What we ask for are contributions of articles dealing with the subjects that are to go into the curriculum; the better way to teach them, and the aims we are after. Strictly technical discussions belong to the sphere of the Society of Biblical Literature and Exegesis: our concern here is with what relates to the no less important but more general aspects of Biblical study. We need to do the same that has been done for other departments of study: to publish our findings and exchange our experiences. All that rightfully belongs in the curriculum Biblical study class in secondary school, college, and theological seminary comes within our radius. We want new and fresh ways of stating old truths; news of publications that have proved themselves useful; plans for cooperation with other educational organizations; items relating to the extension of Biblical instruction and personal professional news.

We have abundant reasons for a grateful acknowledgment of the generosity of the Editor of **CHRISTIAN EDUCATION** and the

Executive Committee of the Council of Church Boards of Education for extending to us the use of this magazine for our purposes; and we express the hope of seeing tangible evidences of our interest in making our Association, and CHRISTIAN EDUCATION as its official organ, a clearing house for the problems of Bible instruction.

To those of our colleagues who are not members of the National Association of Biblical Instructors we herewith extend a cordial invitation to join us by sending the annual membership fee of one dollar to the treasurer, Professor Maude Louise Strayer, The Masters School, Dobbs Ferry, N. Y., which covers also the subscription to CHRISTIAN EDUCATION.

Literary contributions for "Biblical Instruction" should be sent to Ismar J. Peritz, Syracuse University, Syracuse, N. Y.

Dean Andrew West, of the Graduate School of Princeton University, is authority for the statement that there are more language students in our secondary schools than ever before. He says,

The situation at the present time is practically as follows: more than 1,000,000 pupils are studying Latin, about 600,000 French, 350,000 Spanish, perhaps 50,000 German and 12,000 Greek. Foreign language study while increasing largely in number of students is nearly holding its own in ratio of students enrolled.

There has been a weakening in the foreign language requirement for entrance and in college. Nevertheless, within the last decade the number of students in college who are taking foreign language courses has been decidedly increasing. It is not certain whether the ratio is holding its own.

In general, I think it may be said that one of the weaker places in American education is in our requirements for foreign languages,—classical and modern. We do not give them the time or the place needed for their proper development. When this situation is remedied we shall see much better results in our school and college education.

SHALL RELIGION AND EDUCATION BE DIVORCED?

THE AIM OF EDUCATION

DR. JAMES MOFFATT, Union Theological Seminary,
New York City

In connection with this question of whether religion and education shall be divorced, there is one thing certainly which is common to us in all countries, and, I think, this lies below the whole question of religion and education: the matter is largely, I believe, or ought to be, a question of the home. We discuss religion and education in our schools and colleges, but how much we are all handicapped by the training or the lack of religious training which these boys and girls have before they come to our schools and colleges. The question of the home is fundamental, and next, it seems to me, a question which I suppose has been raised in your country as to some extent in ours, is the question of the educators. I have traveled a good deal in America in a number of your colleges and have been much struck with the anti-religious tendency in many of the young instructors. This I think is on the whole fairly unknown in our country. I was taught philosophy by one of the leading philosophers of the last century, Dr. Edward Caird; he could not be described as an orthodox Christian, and we all knew that his views on credal religion were agnostic or indefinite; but never from the beginning to the end of his class did he intrude his religious doubts upon his class. He scrupulously and honorably taught us philosophy, with a real religion in it but without any attempt to unsettle the religious convictions of his pupils. We honored him for that. But I find in America that it is not an uncommon practice for young instructors to pose as anti-religious or anti-Christian both in science and philosophy. This, I suppose, is due partly to the fact that they have an unfavorable impression of what religion is, and if we are to discuss seriously "Shall Religion and Education be Divorced?" we have not only to define carefully what education means, but also, I think, to bear in mind that religion must be truly and faithfully represented. I hope I carry you with me in that assumption. The reason for

the problem to some extent has been that religion has been presented in a way which appears not to carry with it an adequate value for education.

Now in moving to this problem, whenever I am asked to speak or think about a subject like this, I am always inclined to say, "Why say anything new, till we go back and read over the great classics upon the subject?" Many of you know, and most of you I dare say have read and reread, Newman's book, *The Ideal University*, a book in which Newman has shown perhaps more than in any of his other books his humanism, his culture, and his broad religious sympathies. There are things in that book which provoke one to disagreement as there are things which profoundly command one's assent; and a book which has these two qualities is, of course, one of the best books to read and reread. But I often wonder whether after all it is worth while speaking about religion and education when one has access to such a great and up-to-date classic on the subject. What Newman is trying to bring out in that book is what we are trying to do to-day: to determine the aim of education and to prove that this aim must carry with it a recognition of religion.

The aim of education is not simply to make a livelihood, to teach boys and girls how to make a living, but to teach them how to live. There is a much greater purpose in education than mere handicraft or technical vocation. The purpose, which includes all others, is the purpose of making character, and an institution must have as its supreme aim the desire to make its members, its undergraduates, learn what life is and what knowledge is. To teach them how to live and how to think is the aim of education. When we consider what that involves, we can understand that it implies, and must imply, religion, if religion be rightly defined.

We can bring that home to our minds even by thinking about the very etymology of the term "religion." Scholars still dispute whether the word "religion" comes from one Latin word or another, but in either case the etymology presents one of the most valuable features of really good education. Some say it comes from "relegere," to think over, to read over again and to reflect. Careful thought upon the nature of life and the world and God

is held to be the root of the word "religion," and, etymology or no etymology, it is surely one of the features of education which has to be stressed.

I have not been a clergyman for over twelve years without realizing that one of the most difficult things to do is to get young people to believe that they can talk freely to their minister. They used to have a shy idea that they might say something to shock their minister, and it took quite a long time for me to convince them that they would be permitted to ask any question. Until you create that atmosphere, where people feel such confidence in you that they will ask questions, I don't think you will do them any possible good in educating them in religion or in anything else. This temper of education, the spirit of curiosity, of mental adventure and questioning, is one of the first things which in real religion should be brought forward.

When one studies the history of religion, one finds that one of the essential features of superstition, which is the shadow of real religion, is an unwillingness to think about your faith. There are many people—and they are living around us to-day—whose unconscious attitude towards religion is, "Well, it is better not to think too much about it. Accept but don't ask." But while there are no doubt limits to reason, and while there are questions which cannot be answered ever in this world, and perhaps not even in the next, the really religious nature will always seek to encourage the mind. The fear of reason is one of the disloyalties to religion, and as this is constantly urged by those who are devoted to education, we who know what religion means ought frankly to say, "We are one with you there; there is no reason why education and religion should on that score be divorced."

The sense of obligation is, also, at the core and heart of all vital religion; for the alternative derivation of "religion" is from the Latin verb "religare," meaning to bind. Loyalty and obedience to the higher law come to the worshipper in real religion. They bind him by certain laws to his community and worshippers, and to the God whom he worships, and as he advances in religion he learns that these laws are not arbitrary but the true laws of life. Wherever there is real religion there are some things which

are not to be done under any consideration. Any one who seeks to make terms with conscience for any end whatever is essentially non-religious.

Surely it is so with education also. Real education, imparted in school or in college, has for its end the discovery by the pupil of the fact that life has laws and thought has laws; that these laws are not to be broken except under severe penalties, and that the one way to health and success is to understand these laws and to obey them. I sometimes think that one of the wisest things said about education was said by Huxley, who was on the whole against religion in the English schools, but who said this rather wise word about education:

Perhaps the greatest and most valuable result of all education is the ability to make yourself do the thing you have to do, when it has to be done, whether you like it or not. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns.

That lesson of obliging oneself to act at a certain moment, of putting oneself under discipline and constraint, of mastering one's likes and dislikes for the sake of a duty, that living spirit of all real education, is of course parallel, again, to one of the great powers of religion. In modern religion we no doubt have to reinterpret obligations in terms of our day, and in some cases to relax the letter of old interpretations; but religion has its laws as life has its laws, and both religion and education move in their own ways to the revelation, for the individual, of laws, binding laws, which, as he learns in process of being educated, turn out to be, when obeyed, his real freedom.

But I think, whether we take religion in one aspect or another, whether we take it as reflection or obligation, as intelligence or as self-discipline, we discover that in both cases it leads to an increasing belief in education and that education, upon the other hand, involves a belief in religion which is essential to the development of the human personality.

There is a modern heresy—I think it is one of the great modern heresies—that things like beauty and religion are extras for life. In our so-called practical age we forget that the most prac-

tical thing in life is an idea, and you will find many intelligent people, who claim to be educated, talking about beauty, for example, beauty of surroundings, beauty of churches, beauty in music, as if it were a kind of optional thing which really doesn't enter into the vital elements of life. When you hear people speak in that way, you know at once that they are not educated. And it is equally a mark of the semi-educated to hear them speak about religion in the same terms. Religion and beauty are not extras in our courses of education, they are part of the obligatory course of self-development, and I think it belongs to our problem to-day to insure that religion particularly be so presented and so understood that it enters into the wide and healthy curriculum of the young person.

I said at the beginning that it seemed to me one of the real problems which lies behind all this is the problem of the home. I am told in this country that it is a great source of relief to many teachers when the home is not definitely anti-religious; but if we can't get at the home, the next thing to do is to get at the instructors and influence the training of the teachers who are to have such responsibilities. That, it seems to me, is one of the real problems of our age. When you begin to talk to teachers seriously about their profession, and when you get teachers who can realize that their profession is not simply a professional means of advancement but a vocation, which is a very different thing, you find that many admit their calling has a profoundly religious aspect. We teachers have pupils for a year or two with us, and when they are leaving us we feel a sense of regret. We wonder whether we have done our best with these boys and girls who have been with us and are now passing beyond us. Well, the only possible source of mental relief and of assurance at that time is the assurance that we have given them good seed; that what we have tried to sow in their lives is likely to be of service. That is, we must have faith, and faith also that what we have put into their lives will develop beyond our sight and reach. Which of course is just faith. The real development of teachers demands a constant act of faith. That is one of the approaches, for thoughtful persons, to the conception of religion.

But, as I say, this is coming back to those generalities on which

one ought not to speak especially loud and large words. It is a subject upon which others will speak after me, and I am simply here by your courtesy to introduce the subject. But I want to thank you for listening to this confession of an outsider on the theme and to ask you to listen in conclusion to what I think is one of the noblest paragraphs in English literature upon this subject. One likes to close with great and deep words on a topic like this, and I take them not from a modern but from Lord Bacon's *Advancement of Learning*. Even in those days Bacon had to combat what we have to meet to-day, people who in the name of knowledge and education were profaning it by degrading it to mere utility or applying it for partisan purposes; and in his *Advancement of Learning*, in the first book, speaking about people who use knowledge for wrong ends, he said:

Some people seek knowledge as if there were sought in knowledge a couch whereupon to rest the searching and restless spirit, or a terrace for a wandering and variable mind to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon, or a fort or commanding ground for strife and contention, or a shop for profit and sale, and not a rich storehouse for the glory of the Creator and the relief of men's estate.

After which, or against which, what can we say?

RELIGION AND EDUCATION FROM THE POINT OF VIEW OF A
DENOMINATIONAL COLLEGE

PRESIDENT BERNARD I. BELL, Saint Stephen's College

It is possibly no exaggeration to say that the greatest problem facing man in the twentieth century, and therefore facing education, is the restoration of balance to directed human experience. It is probably obvious to everybody that it is only by experience that man learns anything. It is not the function of reason to discover. It is the function of reason to correlate and to digest experiences. It is experience which furnishes the stuff upon which reason can act. It is therefore not only necessary to teach men how to think but also how to get hold of personally experienced material upon which to think. Some of this may be from one's own immediate experiences while some must be from the experiences of others, taken in second-hand; but they are all human experiences. For a considerable number of years thought has tended to become more and more inadequate chiefly because directed human experience—both self-directed and externally directed—has tended in *one* direction rather than in *four*.

Any extended observation of man must lead to the realization that human experience is of four kinds. First, there is experience with the world out of which we have ourselves been evolved. Such experience we call scientific experience. Second, there is experience with other human beings like ourselves. We call that social experience. Third, there is experience in which we seek not to observe but to make, to materially embody something of a beauty which is conceived within our own beings. That is creative or artistic experience. There are always some who suppose that man has no other experience than these three; but the whole of human history bears witness that there is still another sort, experience in personal terms with life beyond and more perfect than our own life, as much beyond it as it is beyond the life of the earth-worm or the amoeba, experience with God. This fourth sort of experience may be termed mystical or religious experience. Man's thought consists of reflection upon, rational arrangement and interpretation of, these four sorts of experience.

Lack of cultivation of any one of these avenues of experience is apt to be fatal eventually to happiness and even to sanity. At various times in the world's history one or another has in fact been neglected. The Greeks, perhaps more than any other people, held three of the four disciplines in balanced relationship. With the Hellene artistic creativeness was vastly important; so also were his social relationships; and until very modern times nothing exceeded his scientific interest or achievements. The trouble with him was that he lived almost wholly without religion. In the period of highest Greek development the denizens of Mt. Olympus were hardly more than personifications either of animal passions or of philosophical concepts. The Greeks had nothing higher than themselves about which to dream, toward which to aspire. That was the fatal weakness in their culture. When the ancient world had collapsed and the Dark Ages had intervened and medieval culture came into its own, we find another careful balance, but again with the omission of one discipline, this time a different one. In these centuries artistic creativeness, though held in intellectual restraint, reached to great heights. Gothic sculpture, plainsong, architecture are evidence enough of that. The social relationships in the feudal state were brought to a large degree of thoughtful cultivation. The mystical side of human experience was largely emphasized. The trouble with the medieval man was that he had no science. It was for that reason that medieval culture perished.

At the close of the Middle Ages we had an interlude when humanism reigned supreme. This was really an interlude and not an advance, as really an interlude as were the Dark Ages. Instead of seeking experience the wise men of the so-called Renaissance were chiefly concerned with digging up the remnants of an ancient and by that time very dead culture and seeking, usually badly and with imperfect understanding, to imitate it. It is safe, though not usual, to say that the fifteenth and sixteenth and the early part of the seventeenth centuries were stagnant intellectually. Humanism buried the Middle Ages, but it created next to nothing. It certainly did not create our modern world. Finally there came the beginning of our own age, an era

characterized by a tremendous development, a grotesque and lopsided development, of scientific method and discovery.

The chief characteristic of the contemporary intellectual is his astonishing absorption in scientific fact and his relegation to the distant cultural background of creative art, of urbane cultivation of human comradeships, and of religion. We have reached the place where probably most even of our thoughtful people are convinced that the only proper intellectual activity of man is to observe what can be observed of the material world and to systematize those observations. Because they esteem scientific knowledge the only real knowledge, they seem to think that the only business of education is so to develop man that he may become an efficient perambulating microscope, adding machine and card file. Despite a good deal of revolt on the part of minorities, these are the pictures of thought and education held by the vast majority of the public and even, a more astounding and portentous thing, by an immense number of respected educators.

It is true that the tide has already to some extent turned. The education of a generation ago was even more exclusively scientific than it is now. We have progressed a little from the position which used to be prevalent, the position of those who would utterly forget other than the scientific or fact-accumulating aptitudes and potentialities of man. What is sometimes called the newer education does recognize that at least the creative, artistic possibilities cannot be safely neglected. There are beginnings of an attempt to train this side of our children. This educational amplification, however, is still suspect in the public mind and it has penetrated only into the lower branches of education. There are few colleges which so much as recognize its existence, still less which provide any opportunity for its expression and development; which take into consideration, for instance, in the granting of degrees, the ability of the student to write, paint, carve, cook or otherwise produce beautiful things. If a college did start to do such a thing it would in all probability be immediately investigated and severely criticized by the rating organizations. There are, to be sure, Departments of Fine Arts in some colleges, mostly in institutions for women, but these seem to be chiefly concerned with critical appreciation rather than with actual productiveness.

As for the social side of human experience, our students have for the most part been compelled to assume for themselves its cultivation. Only now are we beginning to realize that constructive discipline involves something more than the punishment of naughty boys and girls; that what is really needed is wise direction in the art of human relationships.

When we come to the mystical side of experience, the overwhelming tendency of the moment is to eliminate that as though it were not in the least the business of a reputable college. In most of the more prominent of our American institutions of higher learning religion has next to no place at all in the curriculum or in other official activities. This is partly due to the example set by our public institutions, the state universities, which are compelled by law to eliminate from official consideration the cultivation of the mystical life; but it is also due in part to the feeling on the part of those who direct our educational policies that religion is a non-intellectual and relatively unimportant activity of the human race. Such a position, in the light of human experience as recorded through the ages, is manifestly absurd, even though many persons otherwise intelligent do maintain it. The search for God has from the beginning until now been one of man's chief concerns. The race has always known that there were some things which it could find out only by scientific observation, others which can be learned only by contact with one's fellows, others discoverable only by creative activity, and still others—and these the deepest and the most subtle—to be gained only by seeking ultimate reality in mystical terms.

To ignore any one of these four disciplines is dangerous, as has been already said, but to ignore religion is in the end the most harmful of all. Just as spiritual aspiration unbalanced by the other disciplines is the parent of inane sentimentality, so the cultivation of the other disciplines without religion is in the end sure to become pregnant with a sort of insane cynicism—the very sort of cynicism which brought Greek thinking to a despairing close, the very sort of cynicism which increasingly characterizes the twentieth century. Religious experience must be restored to education and, more particularly, to collegiate education. The words “religious experience” have seemed better

to use here than the word "religion," because that word "religion," taken alone, is apt to be divorced from experience and to gain a derivative meaning. Religion is not itself a philosophy of religion, a formulation of religion, an organization of religion. It is religious experience itself that matters. Religion is not a set of dogmas. Dogma, while immensely important, consists actually of generalizations of religious experience. Nor is religion ecclesiastical organization. Ecclesiastical organization is mightily significant but only because it is an attempt to provide opportunities for religious experience. What men need is a series of contacts, of their own, with reality in personal terms; contacts as much their own as their contacts with physical phenomena; contacts which they may use as material upon which to think and in the light of which to work out an attitude toward life. Religion is a way of living in terms of contacts with God. If we do not give to men a use of the experience technique which men have had in the past, a share in the mystical life which the saints knew, a first-hand share, we have deprived them of part of their birthright. It is as fatal for the twentieth century to neglect the mystical side of a man as it was for the Middle Ages to neglect his scientific training.

There are many people to whom such statements as have just been made have no meaning whatever; whose minds are closed, who are fanatic in their intellectual lopsidedness. There is no use discussing with such persons the place of religion in an educational program. But there are many, increasingly more, who realize without argument the truth of what has been said. Among them will be found not merely church people but many who have no connection with the church, not merely ecclesiastical enthusiasts but also poets, philosophers, non-behavioristic psychologists and a good many of the most eminent scientists—all sorts of people who see life as it is; persons who realize that religion is not just being good but is rather the seeking for what the mind cannot otherwise grasp; consists of personal contacts with eternal reality.

The denominational college has it within its power, if only it will see the problem in big enough terms, to make vast contribution to this amplifying and correcting of a thought and an

education at present crudely fact-warped and lopsided. This possible contribution is greater than that of any other kind of college in the land. The denominational college is dedicated to the proposition that religion is a part of life. There are a good many denominational colleges which fail to realize the implications of that position and the vastness of the opportunity involved; but, nevertheless, the opportunity does remain.

The denominational colleges, however, unfortunately, with rare exceptions were founded not primarily to promote balanced thought but rather to promote ecclesiastical organizations. Most of them came into existence in the beginning to train men for a professional ministry, or in other ways to serve denominational welfare. The product was intended to be alumni who could efficiently carry on ecclesiastical projects. The denominational college has been all too likely, because of this, to be suspicious of everything which did not further that purpose, of everything which might possibly tend to distract the students from the intended objective. It has been all too likely to tend toward self-centeredness, rigidity, intolerance. If the denominational college still persists in seeing its mission in those petty terms it cannot survive, it ought not to survive. Even if it did survive on those terms, it could not contribute to the world that reintroduction of the spiritual technique into thought which is the vital need of the moment. Religion is not learning but one essential element of learning. Only by the widest acceptance of all that the human mind can envision may the respect of mankind be held and sufficient confidence be engendered to make the religious contribution a possibility. The denominational college must live for learning, for scholarship, for truth, for nothing less. It must serve without restriction all people everywhere. It may, it must, serve in the name of the denomination to which it belongs, and offer to the world the contribution of that communion; but it must not live for that communion.

If this is indeed a true principle, and many of us are quite sure that it is, there follow certain implications which may in conclusion be presented, not with the feeling that these are all the implications but with the conviction that they are at least valid and necessary.

First. The denominational college must accept with gratitude the proved results of modern Biblical criticism and scholarly research into the history of religious development. It cannot accept the way of looking at the Bible which was permitted to educated men a hundred years ago. No intelligent man to-day can think of the Biblical records as other than a great literature written over hundreds of years by a God-fearing, God-seeking people. It is not an inspired book of science or of history. It does not even in all particulars contain good philosophy or good ethics. It does reveal what the search for God can mean; and how that search has culminated in One the Beauty of Whom is so great that for nineteen hundred years His followers have insisted that it is perfect beauty, the truth of Whose teachings is so fine that most of His followers for nineteen hundred years have said that He is perfect truth, the goodness of Whose life is so beyond mere law, so mighty in achievement, that most of His followers for nineteen hundred years have said that He is perfect goodness. The Bible is itself an evolved product and is neither a unit nor infallible. It may seem unnecessary to say that the denominational college ought not in the twentieth century to be what is known as "fundamentalist." It seems perhaps obvious to most people that religion is a bigger thing than that. Yet there are still denominational colleges which do think in those terms—to the hindrance of truth, to the stultification of religion, to the denial of their chief purpose in the world and to the discredit of the great mass of denominational colleges, which are not in the least given to that sort of thing.

Second. The denominational college must expose its students with absolute freedom, indeed with joy, to modern science—to its methods and its discoveries. There must be no attempt, in an institution really devoted to the advance of thought, to shut off undergraduates from any sort of experiment or theory which unlocks the material universe, merely for fear that the student may misinterpret what he thus discovers or that he may become so obsessed by things material that he forgets the things eternal. If religion is not a big enough thing, an attractive enough thing, a compelling enough thing to interest and attract even the student who is face to face with the marvels of the modern scientific

world, then religion can never again expect to be a major activity of the human race. To force students into one line of experiment at the expense of another is the very thing that needs to be guarded against. The non-denominational college, under secularist inhibition, is doing that to religion. The religious college must not retaliate by attempting to do the same wicked thing to science.

Third. The denominational college should make its contribution chiefly by providing a technique of devotion, of worship, through which the student may perhaps for himself find his God, find Him on his own account, in his own way, without urging and certainly without external pressure, with the feeling that those who are offering the technique are doing so with all tolerance, confident that their way of finding God is a good way but not insisting that it is the only way. The denominational college may also rightly present a theological system for the consideration of its students, present that system as a life solution in which it believes, but which is to be accepted or rejected at will by its unhindered and uncompelled students. If it is really a good theological system and is thus freely presented it will win its way. Only stupid theology needs to be buttressed with bigotry or entrenched in intolerance.

Fourth and last. The denominational college may, to an extent impossible in an undenominational college, magnify religion as an important aspect of human activity. This needs to be remembered and stressed for, unfortunately, in their reaction against narrowness and bigotry, there are all too many colleges founded on a religious basis which have reduced their religious emphasis to an exiguity that is both stupid and craven. The remedy for this narrowing sort of religion is not less religion but better religion. The denominational college, let it be repeated, must magnify to its undergraduates, through its administrators and teachers, the importance to the race of the mystical experiment. It is not certain that all students will feel the validity of this emphasis, but many of them will, for the simple reason that most of them are religious beings with hungers for God, hungers perhaps inchoate but nevertheless real. It is not likely that all of the students will accept *in toto* either the method or the theol-

ogy presented to them, but they are apt to get at least this much—a sense that religion matters and that intelligent, broad-minded men love God and right humbly seek Him by techniques old and new. To accomplish that much is really to accomplish all. What is needed is to start men in their maturing years upon this search, with a feeling that it is quite as important, quite as valid, quite as well worth while as the scientific search, the social search, or the artistic search for that reality which lies beyond and beneath all life.

A denominational college which has the sort of purpose here inadequately outlined will serve its denomination right well; but, more than that, it will serve a puzzled and distressed humanity. It will also serve the good God. It will justify itself by its works. It will do what no other kind of institution, in our generation at least, can possibly do. And every thinking man will wish it large success.

FROM THE POINT OF VIEW OF THE CHURCH

BISHOP FRANCIS J. MCCONNELL, Methodist Episcopal Church

It is sometimes instructive to note what foreigners say about us when they are talking not to the people of their own country and not talking to us, but talking to other foreigners. I happened to come across a Spanish newspaper the other day and in it I saw a discussion concerning the United States. I wanted to see what the Latin-Americans had to say about us. The article consisted in statements from Mr. Bertrand Russell, talking to those not in the United States, but talking to other foreigners about the United States. Mr. Russell at the present time is posing as an authority on a good many things. He is a trained mathematician; perhaps one of the half dozen greatest mathematicians now living, but he is also talking about physics, he is talking about philosophy, about the general problems of society, about a better type of family life, and I don't know what all else, but it was interesting to see how he did seem to seize upon an essential characteristic that touches almost all parts of American activity. I do not know that it would be fair for me to use his term, but as I caught it it seemed to me that he was characterizing America as a land of instrumentalism. He said that the greatness of America in the material world came out of the fact that America had developed tools and instruments to the extent which she had, giving her this vast control over natural resources, and then he went on to say that practically all our philosophy is an instrumentalistic, so to speak, philosophy, and that our strength is in working out methods in all departments whatsoever. I don't know how well that would hold for a characterization of all American activity but it certainly holds in American education, so far as I can make it out. We lay great stress upon tool study and upon tool activities in education in America, and the danger of a divorce between religion and education in our country comes, I think, largely there: that the minute we begin to talk about instruments and tools, the tendency is downhill toward a more utilitarian type of result, and we have to think of some values that cannot be expressed in any utilitarian way.

The most distinctively American philosophy that has been produced thus far is the philosophy that was started largely under the leadership of William James—pragmatism—and the trouble about pragmatism is that in its tests by results for truth, the results tend downhill and become more and more practical. It is a very significant fact that the two foremost pragmatists in this country, namely, William James and John Dewey, have protested against this tendency in pragmatism. Dewey quoted with approval, in an article in *The New Republic* some time ago, James' expression in a letter, written towards the close of his life, protesting with all his soul against the American emphasis on getting results—the very thing that you would think the pragmatistic philosophy would take as a standard—and the use of his philosophy to advocate the worship of the bitch goddess, Success. That is the way James spoke about it.

We have to adjust ourselves to this philosophy in a way. I suppose that almost everybody who goes to college goes with the thought almost primarily in his mind that it is going to be of benefit to him in his work in the world. That is all right, but you can see how little room that leaves for going to college for the sake of learning how to live better or to get better back-line conceptions of the world. I remember that Professor Ross, of the University of Wisconsin, said that the great increase of college attendance in this country is due to the fact that American frontiers have passed away. There used to be land to which a youth could go to in the hope of carving out a fortune for himself. Now there is no land and the farmers can't support the children on the farms, so they go to college at the present time with a vocational idea; that is to say, with a tool idea, with an instrumental idea of getting hold of something that will enable them to make their way better in the world. We have to accept that tool and instrumental characterization of the situation very largely.

Then we can say that we must insist upon higher values. We talk in terms of the modern psychologist and say that every man moves with a life picture and he judges things by the way they do or do not fit into that picture. Even a distinguished judge at the present time, talking of the judicial process, says

that the judge decides things by the way they fit his judicial picture. Of course the denominational colleges insist upon holding religion and education together, and try to find a place for these higher values.

I am going to say a few things from the practical point of view. For the past twenty-five years I have been going around among the colleges of the land holding personal interviews with students, so I think I am in a position to know something of their point of view, and I am a good deal disturbed at the failure of the religious educational institutions and the denominational colleges at the very point where they think they are strong. They aren't as strong as they think they are at this very point of the religious effect. I think the very first thing they will have to do is to take the matter of religious education more seriously. A lot of specialists think they are taking it very seriously but they aren't. We are running to this overinstrumentalism, we are running to the overdevelopment of technique, and I would like to see religious education taken seriously enough so that the student can find out what it's all about; that is to say, what it's for after you get it—I mean the educational process and technique. That is not being done to any great extent. A religious educationalist is apt to think it is only necessary for him to provide himself with a method. I hear that everywhere. You can't do anything with the present generation except with definitely religious training, with definitely religious principles.

I understand that some religious educationalists are coming to the place where they see that just the overemphasis on method and technique is not getting very far, but it would be worth while if the methods could come into some kind of close contact with religious experience and thought and with religious problems, rather than being considered for the most part as just so much technique which is educational and a good deal of it psychological. I think that matter is important.

When I went to college we had a remarkable elocution teacher there. One of the greatest public men of the time wrote to him, thanking him for his part in training him as a public speaker, but the man never got justice done him. He always defined elocution as the correct expression of thought, but sometimes the

student has no thought to express, and, as far as I can make out, not thinking now of any other source except the discussions of students, that is about what the students think of a good deal of the religious education in the denominational colleges at the present time: that it lacks substance.

A good many of the denominational colleges are not facing frankly this Biblical question. The youngsters are going out into the world with just the kind of attitude toward the Bible with which they came into college.

The failure here lies in people not seeing that we are dealing with a problem, after all a problem of method, but using the wrong method. You are not going to stop science at the edge of the Bible. You have to let the critical methods come in. Of course, any specialist can overdo it, and the same thing can be said there that I said a moment ago about religious education: it has all run to method and the background has all evaporated.

Nevertheless, for the present illiterate conditions on religious matters among religious laymen in this country the churches and pulpits are largely responsible; the officials also are responsible, but I am simply talking about this whole matter of laymen. The laymen at the present time in the churches, so far as this Biblical question is concerned, are illiterate. We confront a generation of illiterate laymen on the matter of these Biblical questions, and church schools are in large part responsible. In another kind of school it may be you are given the bare science of it, and, as Professor Moffat said, we have not yet worked out any method of making over the minds of our people on this matter. With hundreds upon hundreds of college graduates going out every year, at least we haven't seen the effect of it at the present time. So that on that fundamental matter of affecting the vitality of religious life, neither the church nor the school has done its duty.

A distinguished critic recently said that if we did not have the ideals of the church of Christ plainly before us and if we did not have the statement of the preachers that those were the ideals we were aiming at, we never would suspect that that is what the churches are set up to do. I am sure that is an extreme statement. I have known saintly life, and you have known saintly

life, where we could deduce what the persons were aiming at from the way they acted. But the kind of alumnus that we pride ourselves on is not always the man who has made the greatest contribution to the world, either by what he has said in the way of teaching or what he has contributed to the world in the way of character, and there comes that contradiction between the ideal that the administration aims after. I know well enough the situation in which we are placed. I don't know of any way out unless it is that we can develop a fine type of work with less resources than some of the resources we are striving after, but we contradict the ideal that we preach as the ideal of success. We say we want these things themselves as instruments for some higher forms of life, and I wouldn't minimize in the least the success of the institutions in developing that higher ideal of life, but let us go into this a little deeper. You know, we have to have men who deliberately set themselves towards failure. We preach that to quite a considerable degree in the matter of research. We say that we must have at every institution, just for the practical result, men who care nothing about the rewards that come from scientific knowledge, men who will not take their gifts and use them for any kind of mechanical or material success, and any institution would say, "Unless we have men of that kind, we can't carry on very long the very highest kind of pursuit." And then we say a man like St. Francis, who protested against the material ideals of our modern civilization, contradictory as it may seem and paradoxical as it no doubt is, was the one who did as much for civilization, perhaps as any other man. But that was a thousand years ago and we don't talk of people that way to-day.

Now there are men who are perfectly willing to risk failure,—I don't know whether the denominational schools are turning out their fair percentage of them,—men who dare challenge the thing that is wrong, and who dare stand for a large human ideal, to say nothing of a large Christian ideal, and what is the result? The social pioneering that should be done by men scientifically trained and yet with this world picture that includes the high human and divine values, is being done largely outside of the church. The expressions of the church in the last

twenty-five years on social values have been very large, but the pioneering is done largely on the outside. The men that suffer for their opinions, these men are for the most part outside. There are some of them in, but not many.

I am not pleading for any kind of social radicalism at all but I am trying to say a word against that because when it comes outside, then the man outside turns bitterly against religion and says "Religion has always been an instrument of the possessing classes." Then you have harm done, you have a great interest put to one side and sometimes neglected and sometimes trampled upon. While the pioneering is done outside, there is a good deal of danger in it, and yet the men outside, we have to say, are sometimes animated by the highest kind of ideals. I don't know that we dare say to a man, "Deliberately go against the time in which you live." We praised men who did that hundreds of years ago, but we are not very likely to do it at the present time.

So we get to the position in which we now are, of not enough speaking up on the part of the church. We have got to the place where we can measurably agree upon some things. Then a movement up on the part of the rear guard. The concessions made by the rear guard are greater to-day than they were twenty-five years ago, but it was the glory of the great Reformation movement that the men who led in that movement came out of the universities of the time, or at least came out of the trained intellectual circles of the time, that had, of course, round about them religious influences, and if the school is going to serve society as it should, it has to do it somewhat in this way. It doesn't make any difference who is supporting a particular school, the endowment money comes from the outside and every cent of interest on the endowment has to be earned by somebody. A school is a social product and there must be some kind of social return, and I am not sure that by conforming ourselves to the standards of this world we are doing the best in this matter. I think the schools that dare say that a man standing up with utter refusal to compromise on the matter of conscience is their highest product are serving their communities better than any other type whatsoever, but it all comes down to the use of this spirit for bringing in that kingdom of humanity which is in a large part the Kingdom of Life.

I think the college should be a more strenuous place than it now is. The student activities make it strenuous enough, so far as they are concerned, and we say, "Oh, isn't it fine that all this activity develops character." I doubt if it is worth two straws. There is a contact with their fellows that is well worth while, but the one thing that is asked of the denominational college is that it shall combine intellectual and moral development, and if it is not doing that, I don't know that there is any particular reason to continue the strain that is involved in carrying those colleges along. So we have to stand for the thing that is morally strenuous, and of course that is a heresy at the present time. We are told everything must be made easy at the present time; there is not much satisfaction in the result. Now, as a matter of fact, people are interested in serious themes. It is rather interesting to see what lengths they will go to in carrying out intellectual interests. A good many stories of philosophy have been written recently. One of these books was quoted as running neck and neck with *Gentlemen Prefer Blondes*.

We talk about self-expression and self-realization without any regard as to whether there is anything expressed, and it is coming to have a part in professedly intellectual training. It is all right, of course, if so much of the self-expression that doesn't amount to anything doesn't sometimes come from those teaching in the various chairs in the different institutions. The youngsters at the present time are much more restrained than their elders. It is their elders at the present time that act as if they never got a chance of saying anything when they were young. There is no objection to it, except at one point. If we could have this self-expression, where we could go and look at it if we felt so inclined, it would be all right, but where we wouldn't have to look at it whether we wanted to or not. Youth seems to be rather serious-minded, but we have got into the feeling that something is to be discovered by letting ourselves go. Nothing is ever discovered in that way except what will happen when we let ourselves go. The greatest intellectual instruments, in a way, in this instrument and tool age, are mathematical instruments. The greatest time saver, I suppose, in this modern age is the table of logarithms and calculus. As you sit down and contemplate the

table of logarithms and calculus, it never occurs to you that these simply dawned upon men as they let themselves go. They are not the kind of thing that would be reached by any such process.

Why, the whole social situation apparently has to be made over in the next twenty-five years. Professor Roscoe Pound, of Yale University, has told us that the whole condition of American society is passing over from what was predominantly the rural type to what is predominantly the urban type. There never was a time when along those lines there was larger need of intellectual straining and stress just to pay attention to things, and back of those things must be those back-line ideals of which I have spoken.

I have said a great many things, perhaps, that might seem to be rather severe, but I am simply speaking practically, and, seeing what is going on, it does seem to me that we are not living quite up to our ideals or to what we profess. The only way we can make this world a better place is by making better men and women for the world, and that is to be done not by telling them to be better, but by throwing around them the training and influences and getting into their minds those world pictures which include in them some of these values of which I have been speaking.

THE OPPORTUNITY OF THE COLLEGE TO CONTRIBUTE TO THE PREPARATION OF THE CHRISTIAN TEACHER

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It goes without saying that a full college course leading to the A.B. or an equivalent degree is essential to the preparation of the modern Christian leader. The real question before us in this discussion is, What should that include for one looking forward to being a Christian teacher? How much should be taken in college in special preparation for his teaching career? Of course it is understood that the question is an entirely different one when a student looking forward to teaching does not plan to go beyond his college course and do graduate work. When this is the case there must be a combination of general cultural and professional training—but I suppose this is scarcely the problem in mind for this discussion.

Coming directly to our main point, would it be too much to say, as a general principle, that a student looking forward to graduate professional training should take as little professional training in college as an undergraduate as possible? Immediately one asks the question, What do the words "as little as possible" mean? Do they not mean that during the pre-professional work for the graduate school only that amount of training in the line of his chosen work should be taken as will keep his mind fixed upon the ultimate goal of his preparation? He must not get away from this, and during these preliminary years should be able to see relationships and begin to interpret his immediate work in the light of his chosen life task, that of being a teacher.

While it is impossible to be exact on this point one might say that each year during his college course it might be well for him to take some work in pedagogy, theoretical or practical, and some work in the Bible or religion. It may be well for him to see that he secure enough training in college to secure a teacher's certificate in the state, but there is a question here especially since the amount of work now required in some states is so large.

It might even be questioned whether after taking Bible in college for one or two years it might be unnecessary for him to take other courses in religion, but I am quite sure that by wise choice he might be greatly stimulated and helped by courses in the philosophy of religion and ethics which would be most useful to him in his task as a teacher.

Beyond this, however, it would be unwise for him to go. The danger is that of narrowing oneself and thus making it the more difficult to reach out and sympathize with those who look to him as teacher and director in the things of the intellect and of the larger life of the spirit.

This is the danger of pushing the training in medicine, law and engineering farther and farther back into the college curriculum. It is bad enough there but the dangers are not to be compared with those which attach to such a process in the case of the religious worker. A doctor may be a good doctor who knows little besides his medicine, but a minister or a Christian teacher who knows nothing beyond his Bible, his theology, and his pedagogy cannot be considered prepared for his task. He simply cannot touch life at the many points at which young people are troubled to-day. If he does not begin this wider preparation in college it is doubtful if he will ever get it at all, hence the exceeding importance of broad cultural foundations firmly laid during undergraduate days.

What of the days of a teacher after all his formal preparation is complete? Yes, he should be a reader and a student. One of the most terrible calamities in the educational field to-day is that there are many, even those who have secured their doctor's degree, who have stopped original research, wide reading, and hence have ceased to grow. The only reason for mentioning this sad fact here is that I believe the better and wider a man's college course has been the less likely is he to get away from those interests to which he was introduced during his undergraduate days. If the college does not do this for him the years there would seem to have been well-nigh wasted. If he uses the years at college aright a real foundation has been laid on the basis of which his special preparation will be significant, and his whole life and the life of those whom he teaches will be enriched.

PRE-VOCATIONAL WORK IN COLLEGE FOR THE PROSPECTIVE MINISTER

DR. WILLIAM CLAYTON BOWER, The Divinity School,
The University of Chicago

One's conception as to what should constitute an appropriate program of pre-vocational work in college for the prospective minister will rest upon at least four fundamental assumptions.

The first of these has to do with the content and organization of the curriculum of the college of liberal arts. Probably no other unit in our educational system is undergoing more fundamental and radical reconstruction under the impact of current changes in educational theory and practice. On the one hand there has been a phenomenal growth of the junior college with a decided tendency toward assimilation of the high school. On the other hand there has been the emergence of the senior college with a decided tendency toward assimilation to the university and the professional school. Back of these structural changes is a growing conviction that the distinctively cultural elements in college education should be depressed into the freshman and sophomore years and that the junior and senior years should be devoted to the exploration of the specialized interests and capacities of the student and to pointing up his academic program in the direction of his expected professional career.

Assuming that these trends are in the main sound, the objective of the first two years of college, which may well constitute a General Cultural Unit, should be twofold. The first should be to secure an appreciation on the part of the student of the natural and social world in which he is to live, of the spirit, movement and achievement of civilization, and of the instruments by which man has evolved his ideas, his culture, his purposes, all of which together constitute civilization. The second objective should be self-discovery on the part of the student, especially with reference to his interests and capacities and to the work which he will do in life and through which he will make his contribution to society. During these years the student should be encouraged to keep his vocational choice open and flexible, at least until he approaches

the end of his sophomore year. Through an understanding of himself and his world the college should assist the student in making a study of his individual interests and capacities, together with the major avenues of service whereby the manifold needs of society are met.

The last two years of the college course, which may well constitute a Specialization Unit, should be devoted to specialization through a carefully organized system of majors and minors in the fields of the student's primary and secondary interests. Some of these majors should be non-professional, and might well lie in the fields of language and literature, of the natural sciences, of the social sciences, of philosophy and psychology, and, in the church college, of religion. Other majors should be pre-professional or professional and should provide for the needs of the student clientele as far as the resources of the college may permit.

The second assumption has to do with the conservation and pointing up of the prospective minister's vocational choice. Many who enter college with the intention of becoming ministers bring with them a purpose that has been largely emotionally determined. This tentative purpose, like all other tentative vocational purposes, needs criticism and sifting in the light of self-discovery and of a truer comprehension of the needs of society. On the other hand, it is equally in need of confirmation, enrichment, and direction. Those who have worked with undergraduates are painfully familiar with the fact that in the processes of readjustment and reconstruction that are an inevitable part of the college experience many candidates for the ministry become confused and lose their vocational purpose altogether. While these shifts take place in other vocations, the vocational choice of the minister is especially subject to this shift. It would appear wise, therefore, that on every ground through vocational guidance during the freshman and sophomore years and through specialization in a vocational direction in the junior and senior years, the initial purpose of the prospective minister should be sifted, clarified, confirmed, and enriched.

The third assumption has to do with the professional demands of the ministry. On account of the exceedingly complex nature of religion and of the consequent delicacy and difficulty in deal-

ing with it, the professional preparation of the modern minister must rest back upon broad supporting insights into human nature, into the structure and function of society, into philosophy, into the nature and movement of the historical process, as well as into the cultural products of the human spirit in the forms of literature and art. Moreover, his work must be done under the conditions of a rapidly changing civilization, as a result of which traditional concepts and techniques must undergo continual criticism and reconstruction. The modern minister finds himself working in the midst of a general diffusion of education and knowledge heretofore undreamed of. He finds himself working by the side of the members of other vocations whose professional standards are constantly rising. It is to be doubted whether, when properly conceived, there is any profession that lays a more exacting demand upon the personal resources and educational preparation of its candidates, than the Christian ministry.

A fourth assumption has to do with one's conception of the relative proportion of professional specialization to the supporting backgrounds of general knowledge and culture. Overemphasis on general knowledge and culture leaves the student without direction and purpose in his education and lacking in the possession of those bodies of knowledge and of those techniques that are necessary to the effective pursuit of any profession. Overemphasis upon specialization may easily lead to immediate and superficial effectiveness in the performance of practical processes at the expense of both insight and comprehension, the indispensable sources of reserve power in any vocation. What would seem to be needed in the effective pursuit of a long-time professional career is a broad and adequate background of knowledge and culture that will give steadiness and drive to the thin, cutting edge of professional technique.

In order to ascertain trends of opinion among theological educators by the use of the sampling method, I have addressed inquiries to the heads of eighteen representative seminaries chosen from among the leading theological schools in the United States. While the fifteen replies are in no sense to be taken as giving a consensus among all the theological seminaries of the country, they do indicate very clearly trends of opinion that may

be considered thoroughly representative of the best types of theological education in America.

In this group of seminaries there is a decided preponderance of opinion that it is unwise for colleges to attempt to set up professional majors looking to the entrance of the candidate upon his professional career immediately upon graduation from college. Of the fourteen respondents only one gives an unqualified judgment favorable to such a professional major. Three respondents give qualified approval as a concession to necessity. Three who offer negative judgments qualify them under certain conditions of necessity and the ability of the college to offer such majors on a sound basis.

There is an even more preponderant opinion that there should be no overlapping credit whereby work in theology done in the undergraduate college should be counted toward the divinity degree in the graduate seminary. Only two respondents express unqualified approval of the plan, while two who are opposed to it on general grounds as fundamentally unsound are of the opinion that under certain well-defined conditions it might be permitted.

There is a general negative judgment as to the wisdom of allowing an undergraduate student who has completed his junior year in college to enter the graduate theological seminary and count back this year as the final year in fulfilment of the conditions for his baccalaureate degree. But this judgment is by no means clear. Two unconditionally favor the plan. Six qualify their negative opinions, chiefly on the grounds arising out of imperative reasons for shortening the total length of training, such as the age of the student, domestic responsibilities, or financial necessity. One respondent is not sufficiently clear to express an opinion on the matter. Some express the opinion that this is a problem for the college rather than for the seminary. It is obvious, however, that there is a considerable body of more or less unclear opinion that such a plan is educationally sound and, under conditions favoring the shortening of the total length of training, a feasible procedure.

There is a preponderant opinion among the respondents that there should be some form of pre-vocational work in college for

the prospective minister. Seven unqualifiedly favor it. One expresses qualified approval. Two are qualifiedly negative. Five think it would be better if there were no conscious organization of the candidate's college work in the direction of graduate theological training. One feels that there should be a pre-theological course in college corresponding to present pre-medical or pre-law courses. The majority think that the student should have careful training in literature, history, psychology, philosophy, natural science, the social sciences, and language. One seminary requires of its candidates for graduation a group of prerequisites including history, economics, sociology, philosophy, psychology, biology, belles-lettres and art. If these subjects have not been taken during the undergraduate college course, they must be taken while the student is pursuing his seminary course, but without credit. One suggests that the candidate for the ministry should have some training in business. One respondent favors a straight general major in religion, with an A.B. degree in religion.

I am happy to find myself in general accord with the trends of opinion expressed by these respondents. It seems obvious to me that in view of the increasingly exacting demands which our modern world makes upon the minister whose functions should be conceived in terms of spiritual engineering rather than of the custody of traditional dogma or the institution, or of a high-powered salesman of the go-getter type, and in view of the constantly rising standards in other professions, the least preparation that may be expected of the minister is a full seminary course based upon four years of undergraduate work in the college of liberal arts.

Upon this principle as a base line, I conclude that it is questionable from the standpoint of education and unwise from the standpoint of the profession for undergraduate colleges, except in very exceptional cases, to offer professional majors in theology.

I hold it to be equally questionable from the standpoint of education and unwise from the standpoint of the profession to allow an overlapping of credit for work done in the undergraduate college with work done in the graduate seminary, except in the rarest instances. An attempt to do so is likely to result in weakening the integrity of both the A.B. course and the graduate divinity course.

On the other hand, I am clearly of the opinion that there should be a definitely organized program of pre-vocational work in college for the prospective minister, on both educational and vocational grounds—on educational grounds for reasons set forth in the opening paragraphs of this presentation and on vocational grounds, because I believe it is fundamentally sound that culture and vocation should be integrated.

In setting up a pre-vocational program for the minister three alternatives present themselves. One is to arrange a group elective of not less than twenty-four or more than thirty semester hours, from natural science, history, philosophy, psychology, sociology, and literature, from which the candidate may build a specific program under advice. This group elective should have as prerequisites in the freshman and sophomore years introductory courses in laboratory science, sociology, history, psychology and languages as may be advised. The second alternative would be a straight major in natural science, literature, history, psychology, philosophy, or sociology, with a minor in one other or possibly a double minor in two other of these subjects. The third alternative would be a straight general major in religion offered on a cultural rather than on a professional basis, and open to all students.

There is much to be said for a general major in religion in a church college, and such a major might serve as a preparation of prospective ministers for the graduate theological seminary. My own preference, however, is for the group elective. My reasons are that if the minister is to conceive his task in terms of spiritual engineering, if he is to interpret our changing modern life in terms of religion, and if he is to make religion effective in the conduct of modern life, it is necessary that he understand the content, pattern, and movement of that life. In order to do so, he must understand not only the concepts of the science that gives the signature to our period, but its techniques as well. He must understand human nature as it is approached by the various schools of modern psychology. He must understand the nature, function, and structure of society. He must have an integrated view of the meaning of life and the universe in which it is set, such as only philosophy can give. He must see life,

ideas, achievements, institutions, society, and reality itself as processes working themselves out on the field of history. Not until he is thoroughly in possession of the concepts and of the techniques involved in these several fields is the student in a position to deal intelligently with religion as a product of the human spirit at the highest level of its capacity, to evaluate its world in terms of its total meaning and worth, and so to organize religion as to make it effective in the reconstruction and motivation of personal and social experience on a spiritual basis.

If concession must be made to necessity in shortening the course of the minister or in giving him the best possible preparation for entering upon his profession at college graduation, I would propose that the college make it possible for him to take the final year on his A.B. course in the theological seminary. This I believe to be educationally sound and has the advantage of permitting the student to get such professional preparation as is possible within his constrained circumstances under competent specialists and in a professional atmosphere. Because there is not time to discuss it in detail, I may only suggest that there is considerable possibility in this plan for preparing candidates for isolated or rural communities for which, under existing circumstances, an utterly inadequate number of competent leaders is being trained.

THE OPPORTUNITY OF THE COLLEGE TO CONTRIBUTE TO THE PREPARATION OF THE MISSIONARY

PROFESSOR DANIEL J. FLEMING, Union Theological Seminary,
New York.

Recognizing that the place for the special training of the missionary is in post-graduate study, we may lay emphasis on three contributions of the college. The most obvious contemporary lack in American colleges with reference to work abroad lies in the absence of courses on contemporary civilization. The student should have the means for rising above limited and provincial thought through ample opportunity to understand the history, culture, and present condition of the peoples of this planet. The need for this is shown by a recent survey of 471 college catalogues which revealed that one or more courses on some phase of Occidental relations with the Far East could be found in only sixty-seven. A second demand is for thorough work in the group of studies known as the social sciences. The third outstanding demand on the college from the missionary is for that atmosphere and intellectual guidance that will lead students into the experience and the understanding of the values in Christianity.

More explicitly, the following collegiate subjects are of importance as a foundation for further missionary training:—a modern language, general psychology, educational psychology or the principles of education, the history of philosophy, general history or the history of civilization, Biblical history and literature, a social and religious survey of the world, economics, human society and the laws of its organization, and if possible an introduction to ethnology, anthropology, and political and economic geography.

Throughout it should be recognized that the missionary of the future needs not only to have mediated to him the richest possible experience of the values known in the West, but also the finest possible equipment for intelligent and sympathetic human understanding.

CONFERENCE ON RELIGION AT THE UNIVERSITY OF CHICAGO

BY WILLARD LAMPE

At the invitation of President Max Mason of the University of Chicago representatives of the "Big Ten" universities met for portions of two days, May 11 and 12, in Ida Noyes Hall to discuss the moral and religious situation on the campuses of these schools. Each university was invited to send three representatives, at least one of whom was to be a member of the faculty, one a student, and one (either faculty or student) a woman. Including some specially invited guests, thirty-two were in attendance.

The conference was devoted (1) to an exploration of the needs of the several campuses, (2) to the consideration of various forms of experiment in dealing with these needs and (3) to an attempt to discover further approaches to the solution of the problems involved.

The sessions were presided over in turn by Vice President F. C. Woodward, of the University of Chicago; Professor W. C. Bower and Professor Arthur Compton, the latter being the chairman of the new Board of University Social Service and Religion, which is made up equally of professors and students and is to have general supervision of all of the religious activities of the University.

Many divergent viewpoints were stressed at the conference and there was no unanimity of opinion either as to the precise nature of the religious experiences which students commonly have, or as to the best methods of dealing with them. Probably the most profitable part of the conference had to do with the detailed description of various plans which were actually in use. However, the group felt so keenly the desirability of further study of the whole situation that a continuation committee was appointed to carry on further study and to call another conference if this seems advisable. The chairman of this continuation committee is Dean Raymond A. Kent, of Northwestern University, and the members are Dr. W. C. Bower, of the University of Chicago, Prof. E. H. Cameron of the University of Illinois, Mr. Lester Haffmeister, a student of Northwestern University, and Dr. M. Willard Lampe of the University of Iowa.

CREDIT COURSES IN RELIGION

DEAN G. D. EDWARDS, The Bible College of Missouri

INTRODUCTION

I shall discuss this subject in terms of the Bible College of Missouri, because I want to be as concrete as possible, and I desire to select my illustrations from that about which I know most.

The Bible College of Missouri was incorporated in 1897. During the first seven years of its history the State University granted no credit privileges. Meetings were held a good half mile from the University. The lecture method was employed, and little or no study was required of the students.

The Bible College was under the complete control of the Disciples of Christ until 1914. In 1914 those responsible for the work of the Bible College saw an opportunity to enlist other religious peoples in the enterprise. The world war prevented immediate action; but, in the fall of 1919, the Presbyterian Church U. S. A. placed a professor in the institution; in 1922 the Congregationalists employed a teacher and placed him in the school; and in 1923 the Methodist Episcopal Church South employed a man for one-fourth time, who was increased the following year to half time, and yet a year later to full time. It is expected and earnestly desired that the cooperative status of the school shall become increasingly representative of the religious forces of our country through other religious bodies placing professors in the institution.

INTEGRATION OF BIBLE COLLEGE COURSES IN THE UNIVERSITY OF MISSOURI

The Bible College of Missouri has no official or financial relation to the State University. However, ever since its building was erected on its own ground, between the two campuses of the University, in 1904, its work has had recognition through credit toward degrees in the University of Missouri. The relationship as to the conduct of its courses could not be better if the school were an integral part of the University.

Registration: If the Bible College were an integral part of the University of Missouri one would expect at the time of reg-

istration that the Bible College table or booth would be alongside other University tables and booths. That is exactly the situation now.

Course Announcements: If the Bible College were an integral part of the University of Missouri, one would expect its courses to be announced in the University catalogue, and in the Student Schedules. That is just what happens now.

Location: If the Bible College were an integral part of the University of Missouri, one would expect its location to be in the midst of the University group of buildings, and that the type of architecture would be similar to that of University buildings. Such is now the case. The Bible College building is closer to the library of the University than any University building. It is closer to the administration building of the University than any other University building with the exception of three or four, and its type of architecture is the same as that of all the University buildings on the East Campus, the newer portion of the University.

Mingling of Students: If the Bible College were an integral part of the University, one would expect to find University classes and Bible College classes entering the same building at the same hours for recitation, and moving from one building to another in such groups as to make it impossible to distinguish between its students and others of the University. That is what is true now. Bible College classes are held in its own building. University classes are held usually in University buildings. However, at the present time Bible College recitation rooms are in use by two regular University classes conducted by University professors.

Identified With University: If the Bible College were an integral part of the University, one would expect students and public to think of it as an integral part. That is true even now. Most of the students who take Bible College courses do not know that the Bible College is not a part of the University itself. They enroll for courses in the same place, in the same way, unhampered by fees or restrictions of any sort. They are as free in their movements between the Bible College and other departments of the University as they are between the University departments themselves. They know no difference. Moreover, the public in

announcing the schools of the community never think of naming the Bible College of Missouri more than they would name any single department of the University as an entity in itself. That may be a detriment in a way, for it prevents public mention which on occasion might prove good advertising.

University Faculty: The Bible College of Missouri is in a measure integrated with the University of Missouri in its overhead management, because the President of the University, one of the Deans of the University, and a professor in the University, furnish three of the members of the Board of Trustees; and because the Committee on Educational Policy confers with the members of the Bible College faculty in connection with the development and accrediting of courses in the Bible College.

PURPOSE OF CREDIT COURSES AND OTHERS

We hear a good deal said respecting the purpose of religious courses. Some hold that if a course of study in the Bible is credited toward a degree, it should stress primarily the intellectual side. Others believe that information and such other features as belong to the intellectual should be kept subordinate, and that the teacher of the course should always be dominated by an evangelistic motive. Perhaps the golden mean lies somewhere between the two extremes. One thing is sure: no amount of evangelistic motive can entitle a course to credit if it lacks in the other regard. In the Bible College of Missouri, we are not concerned with denominational shibboleths or any species of propaganda. Subconsciously we recognize the fact that the student himself is the goal of our work, and that the fundamental thing which should be gotten across thoroughly is the totality of truth, and that the method employed should be deep rooted in the conviction of the Fatherhood of God, the brotherhood of man, and the consequent resultant disposition to lay one's life on the altar of service.

RESULTS IN LIFE SERVICE

In the earlier years of Bible College history no record was kept of students dedicating themselves to religious vocations. However, it is doubtful if there are many distinctly denominational

colleges which can show better results than have been obtained in the Bible College of Missouri.

Missionaries: Forty-eight Bible College students have gone to foreign fields since 1904 under various missionary boards. Some time ago I found a seat on a train by a mission secretary of a religious body which has six schools in Missouri. He was running over his list of missionaries from Missouri who had gone to the foreign field under his board. There were twenty-four. Thirteen out of the twenty-four were from the Bible College of Missouri classrooms.

Ministers: I don't know how many men we have sent into the pulpit, but they are scattered from the Atlantic to the Pacific. It is coming to pass now that some of our better churches have Bible College boys in their pulpits.

Trained Laymen: The church is also receiving from the Bible College classrooms better trained elders, deacons, presbyters, stewards, Sunday school teachers, etc. One of the big Sunday school classes for men in Missouri is conducted by a gentleman who was a law student in the University of Missouri, and who also took courses in the Bible College.

Testimonials: Testimonials come through various sources from students regarding the work they have had in the Bible College. It is reported to us indirectly that a student now on the campus of the University of Missouri has said that he would not take a thousand dollars (\$1,000.00) for what he has gotten at the Bible College. Others have spoken of certain Bible College courses as being the best that they have had during their student days.

THE VALUE OF CREDIT COURSES IN THE BIBLE AND RELIGION, AS COMPARED WITH OTHER METHODS OF BIBLE STUDY

Sunday School and Endeavor Method: I wish to compare the credit course method of teaching religion with the inspirational and social method so universal in our churches. I do not want to create the impression that I do not believe the inspirational and social method necessary. I take that for granted. However, I am anxious to make it clear that in a University community the intellectual approach is also necessary. For two years I have kept tab on the students enrolled in the Bible Col-

lege as regards their relation to Sunday school and young people's church organizations in the churches of Columbia. It will suffice to give you the figures of last year, which are similar to those of the previous year. The results of the present year have not yet been tabulated. There are ten student church organizations functioning on the campus of the University of Missouri. These coordinate and work through the Students' Religious Council. Last year the Bible College enrolled 567 students in University credit courses. Three hundred and seventy-five of these students (141 men and 234 women), or a little more than 66 per cent. of the total number enrolled, were not members of any one of the student church groups. What does this mean? At first I thought it meant that there is a great group of young people in the University who have little use for young people's meetings—meetings consisting largely of social converse, singing, and impromptu or half-baked speeches; who are serious-minded and desire to know what they are doing, so that they are appealed to by an intellectual approach to religion such as is offered in credit courses. I think there is something to this. However, another angle has recently presented itself. I got hold of a secretary of one of these church groups, and in checking over the students enrolled in the Bible College, who had had nothing to do with his young people's organization, it was revealed that most of them are members of sororities or fraternities. It must be recognized that in our young people's church meetings the social pull is one of the strongest. The social needs of the students in sororities and fraternities are met in their sorority or fraternity groups so that the thing stressed by the church has less appeal for them. Yet they are interested in things religious, as is shown in their registering for credit courses in the Bible College. At any rate, whatever the reason, when 375 students ignore ten religious church groups and take work in the Bible College of Missouri, it becomes evident that the church must be interested in the intellectual approach through credit courses in our University community if we are to save to the church a very respectable percentage of the brightest and finest type of students we possess, and if we are to have the students equipped for efficient service to the church when they get out into their life work.

The Y. M. C. A. and Y. W. C. A. Method: I should like also to compare credit courses with voluntary religious courses, so called. In the first place, as to *amount of study required*. Voluntary courses require little or no study on the part of the student. The only person who does any real studying is the teacher. In a credit course the teacher is in a position to require study, and the student feels the necessity for it. To speak of study in connection with voluntary courses is a misnomer; there is no such thing.

Again, as to the *quality of teachers*. In the conduct of a voluntary course the probabilities are that the teacher, out of the goodness of his heart, is donating his services, and that he has had no special preparation for teaching the subject being pursued. In credit courses such an arrangement would be impossible. The teacher is paid for his services and he not only has it in his heart to give his life to religious service, but he has spent years to qualify himself to teach the subject which he offers. In the Bible College of Missouri we employ no teacher who has not his A. B. degree and at least three years of graduate work, during which time he must have specialized in the field in which he is to teach. There simply can be no comparison as to the results to the student.

Let us compare them in *length of course and frequency of recitations*. Voluntary courses meet once per week and run from six to eight weeks. If they run longer they dwindle in attendance until toward the end all inspiration in the course is gone. In a credit course the student meets from two to three times per week, and perhaps oftener. Continuity is not lost by the student between recitations. Moreover, the courses continue for sixteen to eighteen weeks. There can be no comparison between the results to the student of such a course and of one meeting for six or eight weeks only. We once experimented in the Bible College with a credit course meeting once per week. We abandoned it because the average student was unable to retain the continuity of the subject and became listless and lost interest.

Yet again, compare them in *their possibilities for developing efficient leaders*. In the voluntary course, where the student does little or no studying, the only thing that can result is a bent to

the will, and the shortness of the course is not apt to make that very pronounced. The credit course has time to make the bent pronounced, and at the same time to impart an amount of information and training such as will give promise of capacity for leadership later.

Finally, compare them in *the dignity they give to the Bible, the church, and to religion in the thought of the student*. When the student leaves high school to come to the State University he is apt to think of the University as being intended to teach anything that is worthy of study. When he arrives and discovers that the Bible and religion are not included in the curriculum he is apt to get the impression that these things are not included because they are not worthy of study. Moreover, if he enters a voluntary class and compares the quality of its teacher, the lack of seriousness on the part of the student in preparing his lesson, the infrequency of meeting, and the shortness of the course with what he finds in the University courses, the outcome will be the cheapening of the Bible, the church, and religion in the student's thought. If he can enter a credit course with a teacher qualified for the task; and if he finds that these courses are catalogued by the University, and that they require an equal amount of work with University courses, and are pursued with the same zeal and seriousness: then, the Bible, the church, and religion are all dignified in his thought. This will be true even if he never takes one of these courses. Thus the School of Religion exerts an unconscious influence on the whole student body. How much more lasting and vital must this influence be on those students who really take the courses!

HOW DEVELOP CREDIT COURSES

Teacher: First, as regards the teacher. Adopt rigid standards in *scholarship*. We can not afford to have lower standards for our teachers in religion than the University holds for its professors in other fields of learning. To lower the standard is to cheapen the teaching and to belittle that which is taught. We must also see that the teacher is *catholic in spirit*. He must not be narrow or bigoted in any sense. He must, too, have a high degree of *religious enthusiasm* in the conduct of his courses. The

length of the course and the *credit* given for the work required must be the same as obtains in academic studies.

Character of Courses: I should classify them under four heads:

1. The Literature which produced our Christianity, namely, the Bible. This is fundamental.
2. Basic Religious Principles.
3. Application of Religious Principles to Conditions of our Modern Day Life.
4. Methods of Teaching Religion.

Influences Leading to the Giving of Particular Courses:

Our experience in the Bible College of Missouri may be of some interest. To begin with, we were governed somewhat by the *training of our first teachers*; but, we also had an eye to such courses as we believed would make an *appeal to the student* mind. We started out with a course in The Bible as Literature, a course in the Social Teaching of Jesus, a course in Comparative Religion, one in Hebrew History, and one in the Hebrew Language. The latter two have never been popular; the classes are never large. The one in Hebrew Language has had enrolment only about one-fourth of the terms since the beginning of our work. Later courses have been developed for various reasons. In one instance our *Board of Trustees urged us* to develop a course which the University would be willing to credit for freshmen, in the belief that when a student leaves home for the first time and is left to his own initiative he should have the opportunity for religious training. The University heeded the request and we developed a course on "Fundamental Moral and Religious Values." Another course was developed on the *request of the Dean of the School of Journalism*. One of his students, a Jew, had been very cynical respecting organized religion. He enrolled for a course in Bible as Literature. The Dean said that in one semester the student's attitude had changed. He sought to know the ground covered and the method employed. On discovering that in the time devoted to the course one could not deal with more than one-half of the Old Testament material he asked for a supplementary course, and such a course was developed.

Courtesy and Freedom of Counsel: In the development of Bible College courses we have sought always to keep in close contact with the University authorities, believing that in a multitude of counselors there is wisdom, that it is a courtesy due the University, and that we will get further in our work by such a course.

High Educational Standards: Finally, in the development of courses it behooves us to stress intellectual discipline, and let the religious attitude be infectious. Students will not take much stock in a religious pose.

CREDIT COURSES SHOULD BE DEVELOPED COOPERATIVELY ON THE
PART OF RELIGIOUS FORCES

For Our Own Sakes: This should be done for our own sakes. If each religious body goes to the task without reference to other religious bodies the lines of *denominational cleavage* will be emphasized and there is danger that *rivalry* will develop, followed by *misunderstanding* and *ill-will*.

For the Student's Sake: It should be done for the student's sake. If denominational lines of cleavage are emphasized, and denominational rivalry results, the work will lose much of its appeal to the student body and to the faculty. The school and the church will become subjects of ridicule.

For the Sake of the University: It should be done also for the sake of the University administration. The University administration will be found glad to cooperate where the religious forces make it possible. But, when each church comes on its own account, without reference to others, and each is anxious to get everything it can for itself, a situation develops where it is very difficult for the University to deal with any of them. This is bad for the church, because it loses its opportunity. It is also bad for the University because the University gets the name of being Godless when the secret of the trouble is in the church itself.

AMONG THE THEOLOGICAL SEMINARIES

GARDINER M. DAY

CHANGES AT YALE DIVINITY SCHOOL

One of the most important events in the theological world this year has been the appointment of a new Dean of the Yale Divinity School. When it was learned that Dr. Charles R. Brown, who has been Dean of the Yale Divinity School for the past seventeen years, had decided to retire at the close of this academic year, it was found necessary to get two men to take his place. Hence Dr. Luther A. Weigle, Sterling Professor of Religious Education, was appointed Dean to take over the large administrative work of the school, and at the same time Dr. Halford E. Luccock, who has been for many years Contributing Editor of the *Christian Advocate*, was appointed to succeed Dean Brown as Professor of Homiletics and Pastoral Charge.

Professor Weigle was graduated from Gettysburg College in 1900 and received the degree of M.A. from that institution in 1903. He was ordained to the Lutheran ministry, but after a single year's pastorate became instructor in psychology and philosophy at Yale, where he received a Ph.D. in 1905. For some years he was Dean of Carleton College, Minnesota, but subsequently returned to Yale as Horace Bushnell Professor of Christian Nurture. He is well known as the author of many books and articles on various phases of religious education. Thus he comes to the Deanship of Yale Divinity School with a splendid equipment for his task and we can be well assured that the Yale Divinity School will continue to hold its place among the outstanding divinity schools of the country.

Dr. Luccock, who is a graduate of Northwestern University and Union Theological Seminary, comes to his professorship with the wide experience of many city pastorates as well as that of a good many years as a "free lance" preacher and writer. There is not space here to render him or his books the high praise that they deserve but it is hoped that all our readers know his book, *The Haunted House*.

BERKELEY DIVINITY SCHOOL

Another significant event in the theological world is the final decision of the Berkeley Divinity School, which for the last three quarters of a century has been located at Middletown, Conn., to move to New Haven. It has chosen a site for the school close to Yale University, ideally located for giving its students the advantage of Yale's vast resources. It is hoped that this change will lead not only to the strengthening of the Berkeley Divinity School but to closer relations between it and the Yale Divinity School.

THE HARVARD SCHOOL FINDINGS

In a world in which knowledge is as vast and complex as it is to-day nothing has been more upon the minds of theological faculties than how they can send out ministers with at least a fair equipment for meeting the diverse problems of a city parish. In a letter sent to the alumni of the Harvard Theological Seminary the faculty of the school tell of the result of its experimentation in the field of curriculum. Inasmuch as these findings will no doubt interest students and professors in theological schools all over the country we quote generously from the letter as follows:

We have been experimenting for some years with our curriculum and the requirements for the bachelor's degree in theology. We have now arrived at a working solution of our problem which has begun to give us satisfaction and to which we propose to adhere for the present, to discover whether it is as nearly the right solution as can be reached in a world of perpetual trial and error.

Rightly or wrongly, we regard the historical studies in religion the best foundation for a theological education and we regard training in the historical method as a profitable mental and moral discipline for men who wish to learn to think religiously. History enjoys this distinction among the arts and sciences, that it partakes of both. It demands accuracy in the mastery of facts, and invention, if not imagination, in their reconstruction. Modern religion cannot dispense with the scientist's accuracy in observation or with the creative power of the mind which we find in the artist. Precisely because history is, by common confession, both a science and an art, its affinities with religion are significant.

Our degree is now awarded on these conditions:

1. The successful completion of an examination in the contents of the English Bible. This we regard not so much as a theological ex-

action, but rather as a general cultural requirement. No critical questions are asked. We defend the thesis that every Christian minister ought to have the same kind of knowledge of the characters, incidents, and memorable sayings of the Bible which Professor Kittredge expects from students working with him in Shakespeare. This is an oral examination conducted in each instance by two members of the faculty and lasting about an hour. The student is expected to take it at the end of his junior year. Sober experience does not incline us to believe that he will always pass it at that time. The mortality in this examination has been very high. Eventually, however, most men manage to "satisfy the examiners" upon this matter. It is curious how much more difficult it seems to be to remember what is in the Sermon on the Mount than to remember what scholars say about the hypothetical "Logia" or "Q" from which the editor compiled the sermon. Many students are ready to expound the theory of "Q" who do not know where to look for the command to be perfect as the Father in heaven is perfect. We are trying to correct that deficiency.

2. The successful completion of a general examination in five subjects: Old Testament, New Testament, Church History, Theology, The History of Religions.

This examination is partly written and partly oral. It is set for the end of the third year, but the competent student may elect it and expect to pass it at the end of the second year.

3. A satisfactory report from instructors in the departments of Practical Theology and Social Ethics as to the student's courses and work in these fields.

4. The completion of three years of residence.

During the first two years the student arranges his work under the supervision of a committee on Plans of Study. During his third year he is assigned to a tutor, and the tutorial system, involving at least an hour's private conference each week with some member of the faculty, is in full force.

No "courses" are required, though the general introductory courses are advised. If, however, the student prefers to get up a subject for himself he is at liberty to do so. The senior year, in particular, is emancipated from lecture-going and under tutorial supervision is very largely devoted to private reading. There were last year and there are at present seniors in the School who are taking no lecture courses, whatever, but who are doing all their work privately with tutors.

We are using this senior year not so much as a conclusion of the theological course but rather as an anticipation of the active ministry. The average theological student is ending, with his last year in the seminary, some eighteen years of going to recitations, classes, and lectures. He is apt to find himself, once he is settled in a parish after graduation, sitting down in a parsonage with all the menace of exami-

nations and the profit and loss of grades and marks behind him, but with no independent habits of study acquired. He has been doing what other people required him to do; he has not been doing what his own interest inclined him to do, or learning to follow the lead of those interests. Our senior year is intended to anticipate that situation and to provide a man prophetically with habits of study that he may carry over with him from his last year here to his first year, and, indeed to all later years, in the ministry.

ANNUAL MEETING OF THE ASSOCIATION OF TEACHERS OF RELIGION

The Association of Teachers of Religion (formerly the Midwest Branch of the National Association of Biblical Instructors) met in Swift Hall, Chicago Divinity School, Chicago, June 18 and 19. The following program was presented:

Monday, June 18

- 2:30 P. M. "Social Analysis of the Religious Factors in the Current Life Situations of College Students," *Dr. M. H. Bichham*.
7:30 P. M. "Teaching the Bible for Life Values," *Dr. A. Bruce Curry*, Oberlin College.

Tuesday, June 19

- 9:30 A. M. "An Evaluation of Three Types of Teaching Methods," *Professor Merlin Miller*, Mt. Morris College.
"An Evaluation of Teaching Religion Through Projects at Hillsdale College," *Professor David Sonquist*, Hillsdale College.
2:30 P. M. "An Experiment in Teaching and Testing Techniques," *Professor Hedley S. Dimock*, Y. M. C. A. College.
3:30 P. M. "The Future of the Association of Teachers of Religion."
General discussion. Reports from members.
"Relations with the Religious Education Association," *Dr. J. M. Artman*, General Secretary of the Religious Education Association.

Adjournment.

VALUES OF CORPORATE FIDUCIARY SERVICE*

ALFRED WILLIAMS ANTHONY

Any trust company or bank having fiduciary powers has in its financial structure a certain amount of Capital, usually a Surplus, which may be and in many instances is much larger than the capital, and another considerable sum, perhaps equal to capital or surplus, entered as Undivided Profits. These three items put together constitute the working capital of the institution and the total is a sound understructure as a guarantee of strength and stability. In addition, the double liability of stockholders would increase the financial resources of such an institution in case of trouble by over a million dollars more.

Such institutions, soundly financed and buttressed, constitute the best agents for services of executors, administrators and trustees. They are far superior to any individual who might be selected. Back of them are these millions of money, assuring confidence, guaranteeing responsibility, integrity. Around them are the safeguards of legal requirements and recurring state or national audits and inspectors. Built up by their boards and staffs are experience and expertness accumulating with every year—indeed with every day. Individuals may die—these banking institutions do not die, they go on indefinitely.

The advantages of corporate over individual or personal fiduciary service is becoming recognized more and more clearly all over the country.

In the writing of wills, corporate fiduciaries may well be named as executors and, even more, should be made trustees of funds which are to continue in permanent use. It is advisable for every person who owns a house, furniture, keepsakes, jewels, money or valuables of any kind, to make a will. A will once written, if it is written in harmony with laws already existing, becomes law for determining the disposition of a man's property. A will is not necessarily a preparation for death, much more is it a preparation for living.

A man should have the services of a lawyer in writing his will. It is money and trouble saved many times to have a mind con-

* Report of an Address given at a Dinner to Representatives of Banks of Lewiston and Auburn, at Lewiston, Maine, March 7, 1928.

versant with law phrase the will, and after a will is written, if much property is involved, it is advisable to have a second lawyer criticize and test the instrument.

Living trusts have the effect of settling many features of a person's estate while he is still living. Few people realize how simple and satisfying living trusts are. While living, a man may put his property into the hands of a trustee, under provisions which will yield him the income while he lives, or a portion if he so desires, and on his death will make payment of income or of principal, either or both, as he may provide, to members of his family, to other heirs, to charities, as he may direct, and for charities he may set up a permanent fund to continue as long as that object of charity shall continue. This may be his church, his college, or any other institution or object.

A new attitude of mind is spreading among men more rapidly than most of us are aware. During the war we submitted to quotas and permitted people to tell us what was our share for this, that, and the other good cause. Most of us have at length revolted from such dictation or any semblance of it. We prefer to decide for ourselves, but we know we have social responsibilities and we are conscious of them as never before. A purely "self-made" man is impossible.

People more and more are wanting to give, and better and better are they able to give. The wise thing for banks and financiers to do is to make it easy and safe for people to give. The expertness of "salesmanship" is not now needed, if we mean by "salesmanship" some hypnotic means of making people do what they do not want to do. People who do a thing contrary to deliberate judgment, soon come out of the spell under which they did it and then regret what they have done and resent influences which have been exerted over them.

So our methods must be the methods of explanation, the simpler, the more sincere and the more permanently successful methods of furnishing tools and instruments and of showing the way.

In a legal sense the words charity and charitable are applied to any organization or object which does not produce profits or pay dividends to members and promoters. In this sense

churches, colleges, hospitals, orphanages, homes for the aged, Y. M. C. A.'s, Y. W. C. A.'s, Boy Scouts, Camp Fire Girls, Salvation Army, and similar objects are charitable, are charities. All English laws from very early times have been particularly favorable to charities.

Anyone can set up a permanent fund for charity; no one in America can set up a permanent fund for a family, or a family line of descent. Charities are regarded as good and wholesome for society and so they are favored.

Those who administer charities realize that there is a great field for cooperation between five groups of people who are or may easily become concerned in setting up permanent funds for charity:—

1. There are the people who have money and want to give.
2. There are the administrators of charity who want funds for their organizations, the beneficiaries.
3. There are lawyers who know the laws and write the documents which make giving safe and secure.
4. There are the corporate fiduciaries, experts in finance and fiscal administration, who can serve with continuity and strength.
5. There are life insurance men, special pleaders for future benefits, who have learned how to adapt and apply insurance methods to charity, to endowments and to trusts.

Benefactors are not some distant imaginary people, they are around us, our neighbors, our friends, ourselves. About a dozen years ago I had a postal card from a woman who wanted me to call and see her a dozen or fifteen miles away. I went. She was hard of hearing and the conversation on my part was carried on wholly in writing. She was a widow with a modest little property chiefly in the form of savings banks accounts in three different cities. She had deeded a farm to a relative for a permanent home but felt herself turned out of the home. She wanted to make bequests to two sisters in the West. She wanted to provide perpetual care for a burial lot. She wanted to help her church. She wanted to give a certain sum to foreign missions and wanted the residue devoted to a school for negroes in the South. She had written me because she had seen my name mentioned in a newspaper in connection with some good works.

People like this woman will turn to corporate fiduciaries, if they are known to be human, competent and easily consulted.

A man came into my office a few weeks ago with \$1,000 of savings which he wished to put into trust so that the income would purchase Sunday-school supplies for a little hamlet in North Carolina. He is a night watchman in Brooklyn. He expects to save more money and add it to this fund. I helped him find the way of accomplishing his object.

A man in New York is consulting his friends respecting a fund for six million dollars for a hospital in that city, a hospital for neither rich or poor, but for middle class respectable people who can pay for service if costs are reasonable. It is proposed to put three million into plant and three million into endowments, but at the end of fifty years provision must be made for determining whether the endowment fund should continue to benefit the hospital or be devoted to other causes. The trustee is to be a Trust Company, but the man was puzzled to know how safely to arrange for the exercise of discretion at the end of the fifty-year period. Hospitals become antiquated, managers become institutionalized and blind to changing conditions—with self-interest at stake they may continue to maintain useless institutions when scrapping or reconstruction is required.

This power of discretion should be lodged in careful form in every trust agreement. The future is a long reach ahead. Fifty years are a long time, a hundred years longer, forever is beyond comprehension. No man now living can foretell all changes betwixt him and the end where the future stops.

Some community trusts offer to provide this element of discretion by asking men to make undesignated gifts to a common fund, the income of which will be distributed among charities in the community by a committee variously selected, sometimes by virtue of offices held, sometimes appointed by incumbents of certain offices.

But this is not good psychology. Men of means want to select and name the charities which they know and believe in. They seldom regard a committee as any wiser or more disinterested than they are. What they want is that, when, in some distant day, conditions have so changed that the good which they aimed

at is no longer needed or is impossible of attainment, then someone shall do the thing which they themselves would do if then living—namely, turn their benefactions to the thing nearest akin.

The Uniform Trust for Public Uses is a standard instrument suited for any charitable trust, designed to make public giving easy and safe, and to provide the element of discretion at a time when it may be needed in the future. This standard instrument is in use in seven states. It serves any one who uses it, Protestant, Catholic, Jew, and for objects anywhere, whether in this community, this country, or any part of the world.

The Lutheran students attending Harvard University and the other schools of higher education in and near Boston have presented a petition to the Lutheran Synod of New York and New England asking that a Lutheran Church be built at Cambridge, such as the Synod built a few years ago just outside the entrance to Cornell University, Ithaca, N. Y.

For some years the Synod has kept a "student" pastor at Harvard, the Rev. Norman D. Goehring, just as it has maintained for a longer period the Rev. Dr. William H. Horn as student pastor and minister in charge of the chapel at Cornell.

"I trust the Synod will grant a sympathetic hearing to this petition and will plan some method which will make permanent and more far-reaching our work in Boston," the Rev. Dr. Samuel Trexler, President of the Synod, said recently.

"Under the direction of Mr. Goehring the Lutheran student work in Greater Boston has so far established itself that it is now recognized and valued not only by the Lutheran Church but by the leaders of all denominations."

THE EPISCOPAL PROGRAM OF ADULT EDUCATION

THEODORE R. LUDLOW

I. Reasons for creating the Adult Division:

1. A need of new emphasis.
 - a. Splendid "Christian Nurture Series."
 - b. Lack of fruit and spiritually minded leaders.
 - c. Indifferent adults counteract Christian nurture. A great part of Church School time spent in un-training.
2. The fact that the average American does not carry his schooling beyond the sixth grade (about 12 years old).
 - a. Of the citizens so trained, less than half vote.
 - b. Of those who do vote, not all are inspired by a sense of duty.
 - c. Resulting heavy responsibility upon Christian citizens with keen sense of duty.
3. Realization that education is life itself and not a preparation for life.
 - a. The learning process can and should no longer be confined to youth.
 - b. The whole of life is a leading forth of God-given potentialities.
 - c. Each period of life has its peculiar educational contribution which can not be made at any other time in a person's life.
 - d. No person ever grows too old for religious education because no person ever grows too old to be of service to God.
4. A realization that programs, campaigns, etc., can at best be only partially successful in the absence of a real knowledge and experience of Christian principles.
5. A feeling that the solution of the problem of our young people lies in securing spiritually minded and teachable adults rather than in the young people themselves

6. Awakening realization that it is not lack of ability, but the lack of opportunity that keeps adults from increasing their learning and their capacity for contributing to others.

II. How is the National Council of the Protestant Episcopal Church trying to meet the situation shown by the above considerations?

1. The Department of Religious Education has added to it the Adult Division so that the work is now carried on as follows:
 - a. One to eighteen. Organized young people in the Junior Division.
 - b. Eighteen years and over. Unorganized young people, students and older persons.
2. Aim of the Adult Division.
 - a. To arouse all who are eighteen years or older to a realization of both the need and the possibility of continuance in adult study in religious matters.
 - b. To supply the means of meeting that need when realized.
3. Task of the Adult Division.
 - a. To study the reading and study-psychology of adults.
 - b. To provide suitable texts and material for adult classes.
 - c. To act as a clearing house for ideas of those working among adults.
 - d. To provide and train leaders for adult group classes (locally wherever possible).
4. Methods and equipment for meeting these tasks.
 - a. The creation of expert advisory commissions.
 - (1) Commission on the Ministry.
 - (2) Commission on Adult Education.
 - (3) Commission on Colleges and Universities.

- b. Provide and train local diocesan leaders who shall cooperate with the local diocesan Field Department and Woman's Auxiliary representatives in stimulating and maintaining organized study classes.
- c. Definite effort to establish in every parish and mission of each diocese, through local leaders wherever possible, adult study classes of both men and women in
 - (1) The Bible.
 - (2) The Church.
 - (3) The Church's Work.
- d. The type of class which is urged is that of a discussion group because
 - (1) It provides individual opportunity of expression.
 - (2) It is mutually corrective.
 - (3) It develops a sense of fellowship.
 - (4) It creates contagious influences.
 - (5) It stimulates and sustains action.
 - (6) It produces missionary impulse.
 - (7) It is Christ-like.
- e. Providing courses of study for such classes.
 - (1) The great need for adult material.
 - (2) Bible Readings.
 - (3) Courses on the work of the Church provided for seminaries.
- f. Providing bibliographies.
 - (1) Church Book Shelf for 1928. Bulletin No. 58.
- g. The training and providing leaders.
 - (1) Summer Conferences.
 - (2) Provincial Conferences.
 - (3) Diocesan Conferences.
e.g., First and Second Provinces.
- h. Secure the writing of needed books.
- i. Maintenance of reference library.
 - (1) Chiefly missionary at present.

- (2) Rearrangement and expansion into general Church library.
- j. Maintenance of information.
 - (1) Packets.
 - (2) Information desk.
- k. Maintenance of means of visualization.
 - (1) Lantern slides.
 - (2) Moving pictures.
 - (3) Curios.
- l. Maintenance of outside contacts. Membership in American Library Association, American Association for Adult Education, Council of Church Boards of Education, and other bodies.
- m. Organizing and advising work among college students and maintaining the same where the work is nationally instigated.
 - (1) Finding the facts concerning our church colleges.
 - (2) Procuring leaders; men who embody and can present the Christian message.
 - (3) Placing these men in strategic student centers.
 - (4) Acting as clearing house for student workers.
 - (5) Educating the Church to the essentially missionary character of student work.
 - (6) Relating the student to the natural spiritual life of a parish.
 - (7) Temporarily subsidizing this work where it is deemed expedient and strategic.
 - (8) Formulating an educational policy.
- n. Keeping the local church informed through written articles.
 - (1) "Daily Bible Readings."
 - (2) "Church at Work."
 - (3) "Spirit of Missions."
 - (4) "Findings."
 - (5) "Church Supplement to International Lessons."

(6) "American Church Home Department Quarterly."

(7) "St. Andrew's Cross."

o. Publications Committee.

(1) Coordinating the written output of all departments.

p. Commission on the Ministry.

(1) Coordination of standards, of work in the seminaries, and of the examining chaplains.

(2) Research concerning recruiting and placement of clergy.

The huge Princeton chapel, the largest religious structure of its type in this country, and the second largest in the world is to mark "the university's protest against the materialistic philosophy and drift of our age, the symbol of the higher aspirations of man, a refuge for quiet thought and contemplation, a house of ancient mystery, the holy place of God," according to a statement by President John Grier Hibben.

The chapel was formally dedicated just prior to the Commencement exercises.

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President J. H. Morgan has resigned as president of Dickinson College, Carlisle, Pa., after forty-six years' service as teacher and executive. He became president in 1914.

President John W. Hoffman of Ohio Wesleyan University, Delaware, O., tendered his resignation to the Board of Trustees at their Commencement meeting because of his continued ill health.

THE CONGREGATIONAL COLLEGE PRESIDENT'S TERM OF SERVICE

The colleges with Congregational affiliations are properly considered among our most stable institutions. Dr. Herbert W. Gates of the Congregational Education Society, at our request, has recently submitted data as to the term of service of the Congregational college presidents. Their relatively long service has much to do with the stability of these institutions.

President Wilkins has been at Oberlin one year, but President King, his predecessor, held office twenty-five years.

Presidents Vestling of Olivet and Buswell of Wheaton have served two years each. Presidents Mierow of Colorado College, Dean of Doane, Britt of Knox, Holt of Rollins and Nash of Yankton, have been at the helm in their respective institutions for three years each. President Warren whose resignation occurred in 1924-25 served at Yankton thirty years.

On the other hand, President Penrose has served at Whitman for thirty-four years, President Wooley at Mount Holyoke for twenty-seven, President Rammelkamp at Illinois for twenty-three, President Garfield at Williams for twenty, President Pendleton at Wellesley for seventeen, President Blaisdell at Pomona for eighteen, President Cowling at Carleton for nineteen, President Main at Grinnell for twenty-two, President McGown, American International College, eighteen.

Omitting those who have served between two and three years, of whom there are nine, the average term of the other Congregational college presidents (twenty-six) is fourteen years. This is about double the average life of an American college president.

THE AMERICAN STUDENT LIFE OF PARIS AND ITS RELATION TO CHRISTIAN EDUCATION*

DR. JOSEPH W. COCHRAN

Pastor of the American Church

The American University Union of Paris announces that there were between four and five thousand American students living, during the school year of 1926-27, in Paris. They were studying music, painting, etching, sculpture and language, and taking courses in the Sorbonne.

This imposes a great moral responsibility upon the American institutions in Paris related to the student life.

The following institutions are thus related more or less closely:

The American University Union, the American Library, the American University Women's Club, the Artists' and Students' Club of the American Episcopal Church, the Students' Atelier Reunion of the American Church of Paris (interdenominational).

There is no general meeting-place for students in Paris which could be considered as a social and educational headquarters. The movement to build an American Dormitory for university students at the Cité Universitaire is in process. If the American Dormitory is built it will provide for only a limited number of students of university standing. The large number of students in Paris do not belong to this class.

The effort of the Episcopal Church to build a Student Building in the Latin Quarter has not as yet materialized. Its equipment at present is limited to two small rooms on the Boulevard Raspail (107), open weekdays for the use of men, and Sunday evenings for men and women. This is a purely social project, the religious element for Episcopal students being supplied by the regular services at St. Luke's Chapel.

The American Church of Paris has the only religious service for American students in Paris on Sunday nights. It holds its meetings (Students' Atelier Reunions) at 139 Boulevard Montparnasse, the Home of the Reformed Church Training School for

* An address delivered at the Annual Meeting of the Council, January 9, 1928.

Christian Workers, renting the large salons for its social evening Wednesday and its religious service Sunday night. The American Church has assumed the responsibility of financing this work which, until a few years ago, was supported by voluntary contributions. This is the work made famous by the Rev. Ernest W. Shurtleff, who for twelve years labored incessantly for the American students in Paris and wore himself out in the cause. The present Director of the Students' Atelier Reunions is the Rev. Clayton E. Williams, whose work is a demonstrated success.

*Facilities for the Student Work of the American Church
of Paris in its new Church House on the Quai D'Orsay*

The new church building enterprise of the American Church includes as one of its most important features the housing of its student work. Its gymnasium, reading room, library and assembly hall with stage will furnish admirable opportunity for giving American students a headquarters for their social and religious gatherings. Everything in the nature of community house equipment will be installed. Although the building is not in the heart of the Latin Quarter, it is on the left bank of the river and easily accessible by subway and tram. Not all students live in the Latin Quarter, and it is a well-known fact that Paris has such transportation facilities that no group is wedded to any particular location.

*The Financing of the Student Work of the
American Church*

The budget for this work is about \$5,000, including the salaries of the director and his assistant. The funds are raised by the American Church outside its regular budget, to which many friends in America contribute. It is hoped that the Boards of Education of the churches represented in the Federal Council of Churches will undertake at least a portion of this budget. In view of the fact that in Paris is the largest group of American students outside the borders of the United States, and the fact that the situation in Paris is analogous to the situation at an American state university, the American Church of Paris, interdenominational in character, has this special obligation im-

posed upon it in common with churches contiguous to university centers in the United States. It is, therefore, earnestly hoped that the Boards of Education composing the Council of these Church Boards will consider favorably making grants from year to year based upon the percentage of students from the respective denominations.

The Pastor of the American Church of Paris and the Director of the Student Work will be very glad to make a survey of the religious affiliations of the American students in Paris during the next few months with a view to determining the responsibility of the various denominations with reference to this task.

The Carnegie Corporation has awarded \$50,000 to Wesleyan University for the endowment of the art department. The award is one of six made to American colleges as a result of a survey made for the Corporation last winter.

Appointment of a professor for a three-hour full year course in the history and appreciation of art will be made later. In addition to the course, lectures and loan exhibitions will be arranged.

Through the Carnegie Endowment for International Peace, Wesleyan has appointed Count Carlo Sforza, Italian diplomat, professor of international relations for the second semester of the college year, 1928-29.

SCIENCE AND MODERN LIFE

DR. ROBERT A. MILLIKAN,

Director of the Norman Bridge Laboratory,
Pasadena, California

What has science to say to him whose soul is hungry, to him who cries, "Man shall not live by bread alone"? Has it anything more than a dry crust to offer him? The response is instant and unambiguous. Within the past half century, as a direct result of the findings of modern science, there has developed an evolutionary philosophy—an evolutionary religion, too, if you will—which has given a new emotional basis to life, the most inspiring and the most forward-looking that the world has thus far seen. For, first, the findings of physics, chemistry, and astronomy have within twenty-five years brought to light a universe of extraordinary and unexpected orderliness, and of the wondrous beauty and harmony that go with order. It is the same story whether one looks out upon the island universes brought to light by modern astronomy, and located definitely, some of them, a million light years away, or whether he looks down into the molecular world of chemistry, or through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atoms. Also, in the organic world, the sciences of geology, paleontology, and biology, have revealed, still more wonderfully, an orderly development from lower up to higher forms, from smaller up to larger capacities—a development which can be definitely seen to have been going on for millions upon millions of years and which therefore gives promise of going on for ages yet to be.

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

That sort of sentiment is the gift of modern science to the world.

And there is one further finding of modern science which has a tremendous inspirational appeal. It is the discovery of the vital part which we ourselves are playing in this evolutionary process. For man himself has within two hundred years discovered new forces with the aid of which he is now consciously and very rapidly making over both his physical and his biological environment. The Volta Centenary, a symbol of our electrical age, was representative of the one, the stamping out of yellow fever is an illustration of the other. And if the biologist is right that the biological evolution of the human organism is going on so slowly that man himself is not now endowed with capacities appreciably different from those which he brought with him into the period of recorded history, then since, within this period, the forward strides that he has made in his control over his environment, in the development of his civilization, have been stupendous and unquestionable, it follows that this progress has been due, not to the betterment of his stock, but rather primarily to the passing on of the accumulated knowledge of the race to the generations following after. The great instruments of progress for mankind are then research—the discovery of new knowledge—and education—the passing on of the store of accumulated wisdom to our followers. This puts the immediate destinies of the race or of our section of the race, or of our section of our country, largely in our own hands. This spirit and this conviction are the gift of modern science to the world. Is it, then too much to say that modern science has remade philosophy and revived religion?—*The Atlantic Monthly*, April, 1928.

THE WORKER'S BOOKSHELF

The Effective College.—Robert L. Kelly, Editor. Association of American Colleges, 111 Fifth Ave., New York. \$2.00.

The Effective College is a timely book dealing with one of the most significant institutions of American life, an institution whose popularity has grown by leaps and bounds during the past decade. Back of it all, is the astonishing growth of our public high schools. In 1910 the United States Bureau of Education reported high school enrolment as 1,032,461; in 1926, as 3,389,878. A larger proportion of these young people desire the advantage of college training than ever before. Effective colleges no longer advertise for students but turn away scores of applicants annually. The process of selection of the choicest material has become a vital matter.

But who beside students and faculties really know the present-day college? The alumni, scarcely a generation beyond graduation, are amazed at the kaleidoscopic changes that have taken place when they return to Alma Mater. This book is for them, for parents of would-be college students—for teacher and layman alike, all who are interested in higher education at its best.

The Effective College is a discussion of modern college ideals, personnel procedure, faculty-student relations, effective teaching, the function of the library, the curriculum, the place of fine arts and of religion in liberal culture, the pressing problems of college finance. The authors are Presidents Aydelotte of Swarthmore, Cowling of Carleton, Evans of Ripon, Little of Michigan, Lowell of Harvard, Macmillan of Wells, Mason of Chicago and Wilkins of Oberlin; Vice-Rector Pace of The Catholic University of America; Deans Effinger of Michigan, Hawkes of Columbia, Holt of the United States Military Academy, Smyser of Ohio Wesleyan, and Walters of Swarthmore; Directors Jones of Columbia, Reeves of Kentucky and Robinson of the Metropolitan Museum of Art; Professors Brooks of Swarthmore, Surette and Tatlock of Harvard; Secretaries Furst of the Carnegie Foundation for the Advancement of Teaching, Kelly of the Association of American Colleges and Ryan of the National Catholic Welfare Conference; Messrs. Arnett of New York, and Miller and Wise of Philadelphia.

It is hoped the reader may find many things of interest in *The Effective College*, but there is one feature in which the book is unique. No other discussion of the liberal college has treated religion as a matter of major importance. *The Effective College* does this in Part VII.

For the first time there is a book that recognizes the importance of training in the fine arts not as an ornamental accomplishment but as an invaluable element in a liberal education.

If one's interest is primarily in the field of scholarship, the book will prove illuminating in exposition of the principles of modern curriculum building, which is student-centered, in description of "honors courses," the tutorial system and the comprehensive examination, in all means of effective stimulation of the intellectual life on the campus.

The Effective College contains a carefully selected bibliography and a complete analytical index.

T. B. M.

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Research in the Humanistic and Social Sciences—Frederic Austin Ogg. The Century Co. Price, \$2.50.

The American Council of Learned Societies is to be congratulated on this attractive volume containing the report of a survey of present conditions throughout the country made under a subvention from the Carnegie Corporation by Professor Ogg of the University of Wisconsin. The report sets forth not only the problem of research in the United States, including an evaluation of such agencies of research as the universities, colleges, learned societies and research councils, institutes and bureaus, but it describes significant developments in certain individual universities such as Columbia, Chicago, Harvard, Johns Hopkins, North Carolina, Princeton, Yale. There is a suggestive chapter on "Research in the College." *Research in the Humanistic and Social Sciences* is a timely book, as well as a comprehensive one. In view of the large attention justly given to the brilliant achievements of the devotees of natural science, it is well to have this comprehensive review of the extension of the bounds of knowledge through the institutions of higher education in the field of the humanistic and social sciences.—R. L. K.

American Universities and Colleges—David Allan Robertson. Charles Scribner's Sons. \$2.50.

This volume edited by Dr. Robertson, Assistant Director of the American Council on Education, and made available at a nominal figure by a subvention from the Laura Spelman Rockefeller Memorial, is an encyclopedia of institutions of higher education in the United States. It has chapters on Education in the United States, the American College, the American University, the Foreign Student in the United States, the Professional Schools, Graduate Schools of Arts, Literature and Science. There are brief descriptions of hundreds of endowed institutions and valuable appendices. This book takes the place of all other reference books on the American college and university.—R. L. K.

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Which College?—Rita S. Halle. The Macmillan Co. \$1.50.

Which College is a carefully prepared guide to young Americans who have the problem of choosing a college. It contains information of the highest value boiled down and pressed together. Colleges for men, colleges for women, coeducational colleges and institutions for negroes are listed separately and brief descriptions given. In writing the book the author was in frequent consultation with staff members of the Association of American Colleges, the Council of Church Boards of Education, and the General Education Board, and well-known college officers. It contains in briefer form much that is found in Dr. Robertson's *American Colleges and Universities*.—R. L. K.

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The Prophets—Edward Chauncey Baldwin. Thos. Nelson & Sons, 1927. \$0.00.

This little book (one of Nelson's English Series, edited by Ernest Bernbaum), of 234 small pages is most fascinating reading. It gives the story of the Prophets in a nutshell. It will be a most helpful guide to any student of the Old Testament who wishes to get at the heart of things, and most stimulating to any teacher who prizes the scholarly evaluation of a colleague. From the New Bible of the first chapter to the chronological tables, maps and bibliography, it is brimming over with vitality.

Each prophet is characterized by his dominant achievement and the biblical record of his life is clarified and made more intelligible. A big book boiled down to pocket size, it is just the thing for the student who seeks and needs orientation in Biblical literature.—R. L. K.

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TEN BOOKS

Not the ten best books ever written, nor ten "best sellers," but ten recent books worth the attention of people working with students. Books to have in the loan library for ready use.

A Pilgrimage to Palestine. Harry E. Fosdick. The Macmillan Co. \$2.50.

Well written appreciation of the Holy Land and Dr. Fosdick's recent journey.

Man and Civilization. John Storeck. Harcourt, Brace & Co. \$3.00.

Used in the Contemporary Civilization course for freshmen in Columbia College—plenty of work in this book.

Public Opinion. Walter Lipman. Harcourt, Brace & Co.

If you would change things, read this first.

Getting Acquainted with the New Testament. Frank Eakin. The Macmillan Co. \$2.50.

For students and general readers who will think.

Happiness in Marriage. Margaret Sanger. Brentano. \$2.00.

Fine book which will help young people. Too bad we won't let the author tell the rest of the story.

The Scientific Habit of Thought. Frederick Barry. Columbia University Press. \$3.50.

An informal discussion of the source and character of dependable knowledge. We await with interest the author's new book on *The History of Science*. Pre-theological students in Columbia College take Dr. Barry's course with profit.

Psychologies of 1925. Edited by Carl Murchison, Clark University. \$6.00.

To be issued every five years. Lectures at Clark University given last year on such subjects as Behaviorism, Dynamic Psychology, Gestalt, Purposive Groups, Reaction Psychology and Structural Psychology, by Madison Bentley, Knight Dunlap, Walter S. Hunter, Kurt Koffka, William McDougal, Wolfgang Kohler, Morton Prince, John B. Watson, and Robert Woodworth. A very valuable book for the university pastor to read and study.

History of Socialist Thought. Harry W. Laidler. Thomas Y. Crowell Co. \$3.50.

Considered by many as the best single source of information in the English language.

The Science of Social Relations. Hornell Hart. Henry Holt Co. \$4.00.

Case studies in sociology. Plenty of usable discussion group material.

Visitation Evangelism. A. Earl Kernahan. The Revell Co. \$1.50.

Dr. Kernahan's new method of evangelism used in many colleges. Bishop Hughes says, "A method so old and apostolic as to be new."—*H. E. E.*

CULTURE IN THE PROFESSIONS

At Princeton the men in charge of the School of Engineering prefer to concentrate on the fundamentals of their art and on general culture, and to regard training in the minutiae of engineering technique as quite secondary. The most successful engineers, according to Dean A. M. Greene, are the men with a broad liberal education. Professor Greene believes that "the imagination of the engineer should be equal to that of the novelist, the artist, the poet or the preacher." In this country, it seems to be generally admitted, that aspiration has been realized. It is precisely in the engineering profession, and its allied art of architecture, that the American imagination has soared boldest

and most successfully. We have been more ourselves and more triumphant in our bridges, tunnels, aqueducts and skyscrapers than in our novels or pictures or poetry.

The argument for culture holds for all professions. What Professor Greene claims for engineering has been claimed for law, medicine, journalism; and for that matter is being increasingly claimed for business. We have here another forward movement in the evolution of professional education. We have rapidly been outgrowing the ancient rule-of-thumb training by apprenticeship. We have decided that better lawyers can be produced by formal study in the classroom than by the ancient method of cleaning inkwells in a lawyer's office; better doctors in the colleges than by running errands for a general practitioner. It is still a mooted question whether better journalists are made in schools of journalism than in rural printers' offices, but the trend is to the schools. The latest step involves the theory that even in the professional colleges better results are attained by minimizing the instruction in elaborate technical method. With a grounding in the fundamentals of his art, the professional graduate is sent out to acquire those details in the law office, the hospital and the city room.

To the engineer in particular the argument for a classical education ought to come home forcefully. His is the profession whose visible monuments stand out boldest in history. His professional pride cannot help being stirred by an ancestry reaching back thirty-five hundred years to the sewage system of King Minos at Cnossos. There are Roman roads still in use. Roman aqueducts still pour water into the Eternal City. Excavations everywhere attest to the ingenuity and sweat with which the ancient engineers and architects sought to overcome their lack of technical apparatus. What other profession can show a family tree like the one pictured in the Suez Canal? The Nile and the Red Sea were united four thousand years ago under the Middle Kingdom and successively reunited by Pharaoh, Necho, by Darius, by Trajan and Hadrian, by Amru. It is an impressive continuity of tradition.—*Editorial, The New York Times.*

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